

# THE CATHOLIC EDUCATOR



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# THE CATHOLIC EDUCATOR

## *Papal Delegate Calls for More Vocations*

Monsignor Paul E. Campbell, *Editor*

**I**N ADDRESSING the first national congress of Religious in the United States (Notre Dame, Indiana, August 1952), Archbishop Amleto G. Cicognani, our Apostolic Delegate, told the assembled religious that almost 2,000,000 Catholic children would like to be admitted to our schools but cannot by reason of the lack of teachers and schools. Over 6,000 parishes in the United States lack a parish school. Given that these schools could be established tomorrow, we do not have religious personnel to supply the teachers.

The world missions of the Catholic Church stand also in dire need of consecrated men and women to carry the message of Christ's Gospel to all nations. A harvest of souls lies before us, but there are not sufficient workers to gather the harvest. Certainly this fact should appeal to the high idealism of the young; they must be guided to consider the strong claim and the great rewards of serving Christ.

The common purpose of all religious, the Delegate added, "is to sanctify themselves and to sanctify others, a double sanctification to be accomplished in a manner determined by the Church. . . . If the soul must detach itself from external worries, this has never meant that the religious life is to flee the universal law of work; on the contrary, it offers greater opportunity for a more operative life in those forms which the rule prescribes, recommends, or inspires. To offer one's self entirely to God for such purposes is to make of one's self a holocaust, but a holocaust of love. It was precisely this consideration which the Holy Father had in mind when

he said of this national congress, 'The congress aims to deepen and strengthen the religious life.' . . . (The) religious state is held in high honor in America; those who embrace it are honored along with their multiple and multiform works."

We have in America today a large number of congregations and institutes—100 of men, more than 300 of women—numbering approximately 16,000 priests, 8,000 brothers, almost 17,000 religious students or seminarians, and 157,000 sisters. Some 86,000 sisters, plus 9,000 teaching priests and brothers, teach in the elementary schools. If, at the time of the Third Plenary Council of Baltimore in 1884, one of the bishops had predicted that we would have within 68 years 3,500,000 students enrolled in Catholic schools, elementary through college, he would have been decried as a visionary. Great work has been done in the 68 years since the Council issued its decrees. With an additional 1,500,000 under instruction in special religion classes, we have a total of 5,000,000 in Catholic classes of all types.

While we pause to rejoice over this great achievement, we must not forget the 2,000,000 Catholic children knocking at the doors of our schools, and there are no schools, no space for them. The primary need is religious vocations; the Catholic public under the leadership of their bishops are capable of the sacrifice demanded to erect the required schools. Where are we to find the consecrated teachers? The present generation of boys and girls, under the grace of God, hold the answer in their hands.

## *Mental Health of the Teacher*

**D**OES a mastery of subject matter and method make a good teacher? There was a time when the practice of even teacher-training institutions seemed to answer this question with a categorical affirmative. The requirements of many State boards of education and other certificate-granting groups persist in giving undue stress to this factor. Studies of teachers and of the work of teaching are daily fortifying the conclusion that the mental health of teachers is a factor of far greater im-

portance than their mastery of subject matter or their command of methods and techniques.

The teacher must have personal mental health and, in addition to this, a knowledge of the principles of mental hygiene and of child psychology. It is imperative that care be exercised in the selection of candidates for the teaching profession. Teaching is not a right but a privilege—a privilege to be given only to competent persons. Those responsible for the choice and replacement of

teachers must attempt a careful check-up and follow-up of their teaching candidates. The hereditary background of the candidate calls for a minute investigation. Is he an emotionally balanced individual? Boynton points out the need of careful study of this factor.

Pupils are profoundly affected by their intimate daily contacts with the classroom teachers. They will suffer serious emotional maladjustment within a few months of school life if the teacher is emotionally out of balance, while the emotional effects of the teacher-pupil relationship will be excellent if the teacher is well adjusted. The emotional adjustment of the teacher is thus a matter of prime importance. A religious teaching community has a peculiar advantage in dealing with this problem. If the teaching Sister is found to be emotionally unsuited for the work of teaching, the Superior of prudence and vision will assign her to some other field of work for which she is better fitted.

Do we have many maladjusted teachers? Certain studies, quoted by Townsend, show that in cities the chances are seven to one that in twelve years of education the pupil will have at least two maladjusted teachers. This is serious. If three months of contact with such a teacher will gravely affect the emotional balance of the pupil, stern measures must be taken to insure that no person entrusted with the high office of teaching will become an emotional hazard to the subject of the process. In a report on the mental health of 600 teachers in service, Hicks estimated that this body of teachers could be classified in three groups about equal in number: the first group, unusually stable and well-balanced; the second, average in stability and adjustment; the third, unusually nervous. It is a human failing to note the abnormal; we remember extreme aspects of behavior more easily than the normal behavior of those with whom we come in contact. A proneness to generalize from the extremes noted accounts for the popular notion that the teacher is a cross-grained, irritable, ill-humored termagant. Is the typical teacher a termagant? We think not.

This popular notion is far from flattering to the profession. It is not correct to say that the teacher is isolated, aloof, quick to take offence, without sympathy for pupil or parent, given to outbursts of temper, nor to claim that he finds satisfaction only in exercising authority over children, whom he despises and in whom he has no interest. Yet all these things have been said about the typical teacher. The indictment is the product of a generalization from the few extreme cases of maladjustment that came under the eye of the investigator.

Neurotic traits are found in varying degrees in the ranks of the teaching profession and in other professional

ranks. We pause to examine the validity of the findings in regard to teachers when we learn that 46 percent of the senior class in a medical school were found to have neurotic handicaps of a serious nature.

School administrators in the secular field tell us that too much care cannot be given to the choice and the placement of teaching candidates. The administrator must study the interests of the candidates, their interest in things outside the classroom, their interest in children as children, their philosophy of life. Do they have religious convictions, or is the morality they teach founded merely on human conventions? What are their hobbies? The absence of avocational interests may pave the way to emotional imbalance. The exacting work of the classroom needs the relaxation of a hobby. The ideal teacher should love literature, for literature is a record of the best that has been thought and said in the world. He must have a religious sense, for religion is the essential relation of man to God, of God to man. Father Gillis quotes with approval the words addressed by a college dean to the graduates of a secular university: "Young men, young women, be religious; the mind that is not religious is debased, degenerate, diseased."

The Religious teacher, both in her years of preparation and in her mode of living as a teacher, has a distinct advantage. The transition from the severe regime of the Religious novitiate to the exacting work of the teacher in the field is not difficult, and is not apt to affect unfavorably the emotional balance of the mature individual. She enters upon her teaching career with no thought of turning away from it until age or physical incapacity unfits her for the work. Her daily bread and her further professional education are not her responsibility but the responsibility of the teaching community of which she is a member. Contacts of community life keep alive her interest in her work, give her the guidance of experienced teachers in the study of children and the problems of the classroom, and make lighter all the burdens of living through a common sharing.

Community life can and does bring a wholesome fulfillment of the four fundamental human wishes formulated by Thomas: the desire for new experience, the desire for security, the desire for response, the desire for recognition. The daily prayers in common give fulfillment of the fifth fundamental wish, listed by Haley, the desire for repetition of the familiar. Our Religious teachers give up the joys of family life for supernatural motives, but they find compensation in the vicarious motherhood that their vocation of teaching gives them opportunity to exercise. Convent life is a mode of living that makes for emotional balance.

# HELPING SLOW LEARNERS

By BROTHER CASSIAN, F.S.C.

*Saint Mary's College, Saint Mary's College, California*

"ALL MEN are created free and equal" was the declaration signed in 1776, perhaps tongue in cheek by some of our slave-holding founding fathers. Equality, along with liberty, was the rallying cry of our nation's early history. The passing of the years has gradually attenuated the concept of equality until, as defined recently, it signifies only "equality before God and the law." More gifted pens than mine have dealt devastatingly with the notion of legal equality. And while man's equality before God is affirmed in these words: "Love your enemies . . . that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust" (Matt. 5, 44-45), yet the parables of the talents, the many mansions, and the laborers in the vineyard speak eloquently of a recognition of individual differences even in pursuing salvation.

St. John Baptist De La Salle, founder of the Brothers of the Christian Schools and patron of all teachers, established his schools to bring all men to the fulfillment of the one attribute in which they do have equality: the right to salvation. But he does not hesitate, even while setting this primary purpose, to emphasize the element of inequality when he writes in his meditation for the second Sunday after Easter:

In the Gospel of this day, Jesus compares those who have care of souls to the Good Shepherd who is very careful of his sheep. One of the qualities which our divine Lord says distinguishes Him is that He knows them all by name. This is also one of the essential qualities required in those who instruct others: that they should know them and discern the manner in which to act towards them. Experience teaches that men, and especially children, cannot all be conducted in the same way. . . .

It is our daily duty to teach the children confided to our care: they must hear our voice, for we are bound to give them instructions suited to their capacity, otherwise our labor will be in vain.

Pope Pius XII in an address to the Brothers at the centenary of St. Joseph's College in Rome said, as reported by NCWC:

The art of teaching is the art of adapting oneself

to all the circumstances, time, place, and rhythm of the general progress of humanity. . . . In many respects the art of education is likewise the part of adapting oneself to the age, temperament, character, capacity, needs and just aspirations of the students.

## INEQUALITIES AND DEFECTS, LOT OF EVERYONE

---

And still there are schools which are organized on the assumption that all pupils are equal. Common experience points out the absurdity of such an assumption. Inequalities and defects are the lot of every creature. Imperfection is in the very nature of contingent beings. As the *Imitation of Christ* sagely remarks: "There is no man in the world without some trouble or affliction, though he be king or Pope." The form of these equities differs from man to man in being in one case emotional, in another physical; in some social, in others fiscal.

In our discussion, which is intended merely to emphasize some of the general principles involved, we will consider those whose cross consists in retardation and inaptitude in the traditional school subjects. Sometimes identified as the "submerged seventh" and loosely bounded by IQ's 75 and 90, the slow learner might more profitably be defined as the pupil who is unable to profit by the usual academic program of studies.

At the outset we emphasize that while the slow learner has a differential learning capacity, he is the same as any other pupil in his ego-needs for self-respect, peer status, parental love and approval, and the life of grace. These slow learners are members of Christ's Mystical Body and future citizens of our nation. They deserve a maximum development, one which will provide intellectual training according to capacity without denying any of the important needs mentioned above.

Less capacity to generalize and think abstractly, consequent shorter attention span for school work, concomitant inability to recognize and solve problems, difficulty in mastering verbal skills, and rigidity of response mark the learning pattern of low ability pupils.

## NO ELEMENT OF NATURAL COMPENSATION

---

Contrary to commonly-held opinion the slow learner is not more competent in manual skills than is the average or superior pupil. His manual ability may tend to be superior to his verbal ability, but in both he will generally be inferior to the average pupil. There is no element of natural compensation. But slow boys and girls may prefer manual work because of their greater success in this field and as the result of practice become superior in achievement to the brighter pupils who are not interested in manual skills.

Nor is there any evidence to support a differing moral potentiality in low ability pupils. While he or she may get into trouble more frequently than his brighter associates, this is often the result of rigidity of response and lack of intellectual vision and imagination which proposes only a limited variety of choices or outlets for drives and cannot foresee the effects of immediate acts. Furthermore, there is some evidence that delinquency shows more prevalently among the mentally less gifted because they are more often caught.

Rather than indocility of spirit, which is sometimes attributed to the dull, the slow learner tends to be a follower rather than a leader. This is especially true in the school situation where a premium is placed on intellectual qualifications. His apparent unruliness is more often the release for aggressive feelings built up by the frustrating school situation than of an unwillingness to learn.

We might also mention that low ability pupils in general show poorer physical development and a poorer health record than the average pupil. The large dull boy or girl in the midst of the smaller bright ones is the result of age difference rather than of difference in physical development. However, the need of ego-satisfactions may lead the slow learner to develop physical prowess while the bright pupil can find his success in the customary school program.

## A MISCONCEPTION

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Another misconception is that special provisions for slow learners have to be made nowadays in our high schools because the rapidly increasing enrollments have caused a dilution of the mental level of our student bodies. What evidence there is does not support such a contention. F. H. Finch in a report published in 1946 indicates that in the years since 1915 (when first standardized intelligence test results were available) no appreciable difference in the median IQ's of student bodies in thirty schools can be substantiated. Similar

results were obtained in a study of a single school for the years 1923 to 1940 which showed the median IQ in 1940 to be slightly higher than in 1923 although enrollment had increased at rate of 186% of population during that time.

In the past, those who attended high school were not necessarily the brightest but rather those of certain social classes. They were generally interested in a professional career or a general cultural education. Now, increased educational opportunities and compulsory school attendance laws have brought to our schools thousands of pupils who a quarter of a century ago would have been earning a living at age fourteen. These added pupils are on an average neither brighter nor duller than those from the higher social levels.

Slow learners in the past got along satisfactorily with the traditional high school curriculum because they wanted it. It was satisfying a need for them; their parents were convinced of its value. Our modern slow learners are not interested in college; even if they were, it would be financially too difficult or impossible. Their parents often insist that they learn something "practical"; they themselves would prefer earning money on a job.

## ADAPT TO RHYTHM OF GENERAL PROGRESS

---

What are we to do? We can find no better guide than the words of the sainted patron of teachers and of our Sovereign Pontiff. We must adapt our education to the "rhythm of the general progress of humanity." This we will do by adapting ourselves to the "capacities, needs, and just aspirations of the students."

We must note that these needs will differ from city to city and from school to school, from class to class, and from pupil to pupil. It is impossible to propose a curriculum in a vacuum, a curriculum which can be universally applied. The first step in developing provisions for the slow learner is for the school to analyze itself. The type of student body, what are its needs and just aspirations, what are the community opportunities—all these must be surveyed. Of the graduates should be inquired their suggestions for improving the courses, their evaluation of their own school program, skills or knowledges which would have been valuable to them but were wanting in the school's curriculum. Parenthetically, it might be remarked that such surveys conducted on various phases of the school's services help cement alumni relations.

Drop-outs should also be studied. Sometimes, a school measures its success in the number of pupils who find the school too difficult or too uninteresting and thus transfer. Actually, a school should consider every drop-out a failure on its part to meet the pupil's needs. Inves-

tigation of the causes of transferring will be revealing. Often there may be a situation impossible to remedy; oftener the situation can be improved.

Once the needs of the particular student body in a particular community have been well established, the next problem is to determine the capacities of the individual pupils. An adequate intelligence test, preferably one including both verbal and non-verbal factors, a test of reading skills, and tests of achievement in school subjects would constitute a minimum testing program. Other items concerning personality, home environment, interests, special abilities (mechanical, artistic, musical, etc.), and health are of great use. Often an individual intelligence test is advisable in cases where some discrepancy is noted among various test results.

With such an array of facts before us, we are now in a position to make some provision for our pupils. But even after a program has been inaugurated it must be considered a fluid continuing thing to be revised as the situation alters. With this condition in mind we may proceed to some proposals for meeting needs of slow learners.

#### ***GUIDANCE PROGRAM FUNDAMENTAL***

Fundamental to any provision for the slow learner is an adequate guidance program. Pupils must be made aware of their strong and weak points, of the reasons for taking certain courses or type of curriculum. Merely "dumping" a child into a remedial course is apt, because of emotional coloring, to do more harm than good. In any case, the free will of the personality must be respected. Only in this way can the pupil's need for self-respect be maintained. If a pupil of low ability can not be convinced that a certain type of study program is best for him (a rather rare impasse), it is better for him to follow his own lights and learn from the experience. Often we shall be surprised by the results.

Segregation of slow learners, while necessary, must be kept to a minimum. In skill subjects, some large degree of homogeneity is essential; in social subjects and co-curricular fields, such segregation is not so necessary. The pupil's peer status requires that he be accepted, that he hold some position of status among his fellow class members. When the very bright and very dull are together in skill subjects, the ineptitude of the one precludes acceptance by the other. For this reason a wide variety of co-curricular offerings (accompanied by guidance of pupils into them according to their interests and abilities) is useful in providing as many of the pupils as possible with something in which they can excel or at least maintain an average position. For this reason various types of manual work (wood shop, automotives, domestic science, sewing, etc.) are often utilized with the slow learner. But they lose their purpose if the pupil

is forced into them against his inclination or if they are stigmatized as for those with low mentality only. For this reason shops ought never be the exclusive provision for any one group in the school; they should be open to all who are interested and the shop teacher can make provision for individual differences by means of the various types of projects utilized. Money spent for shops for slow learners might often be better spent in improved facilities for teaching remedial courses. The core-curriculum provides a promising method of supplying for some individual differences without segregation.

#### ***PARENTS TAKEN INTO PARTNERSHIP***

Not so strange as it may at first appear, the chief problem in providing for slow learners arises more often in the parent than in the child. For this reason, parents must be taken into partnership with the school in their child's education. They must understand what the school is doing and why. They must accept the child as he is, for if they withhold their love and approval, the young boy or girl is likely to seek other modes of expression for gaining this approval and thus become a serious conduct problem. Some of the time of the meetings of fathers' and mothers' clubs is well utilized for just such parental instruction. The Nazareth Conference, conducted in various schools in the mid-West, in which a series of discussions are held for parents concerning the problems involved in educating their bewildering offspring, is an excellent device. But, if parents cannot be reconciled in any way to the school's suggestions, it is probably better to follow the parents' wishes.

Concomitant with parental love and approval must be the love and approval of parental surrogates, the teachers. Incalculable harm will be done in any program to help the slower boy and girl if the teacher does not accept him wholeheartedly. As with any school program, it is the teacher who executes the curricular provisions. And that word "execute" has two meanings. The teacher must have a realistic attitude toward the youngster marked by neither a condescending commiseration (The poor kids!) nor a superior rejection (My talent is wasted on these!). Attitudes to discipline and demands made on the children must be objective (Not: What else could I expect from the likes of you!). Naturally, teachers need at least some special training to recognize the problems faced by the slow child and how to meet these problems. Perhaps instead of looking for a mission field in foreign lands, we can sometimes find a neglected mission field at home—the dull child in our own backyard.

If any child needs the helps of Christ and His Church, it is the slow learner. Stemming from the characteristics mentioned earlier, problems stack up for him. Solutions  
(Continued on page 113)

# STUDENT, BEHOLD THY MOTHER

By SISTER M. ROSE AGNES, O.S.F.

*College of St. Francis, Joliet, Illinois*

And a great sign appeared in heaven: A woman clothed with the sun, and the moon under her feet, and on her head a crown of 12 stars (Apoc. 12, 1).

IT IS SAID that we are entering upon what shall be known in future Christian history as the "age of Mary." In this era of man and of naturalism, ushered in by the Renaissance and more immediately by the so-called "age of reason," in which God is denied as an "unnecessary hypothesis" and His Christ is repudiated by the world He redeemed, Mary, "the Woman" of the Revelations, wholly a "creation of grace" and the triumph of the supernatural, is appearing like "a sign in the heavens," gathering her legions in a "holy slavery" and arming them with spiritual weapons for the conflict with the "great red dragon."

Father Chaminade, founder of the Marianists, who seemed to have foreseen the almost universal apostasy of these our times, was, like St. Louis de Montfort, "absolutely convinced that God had entrusted to Mary the leadership in the battle to overthrow Satan and reestablish the reign of Christ."<sup>1</sup> "To her is reserved a great victory in our days," he wrote in 1839, nineteen years before Lourdes and some eighty before Fatima, "hers will be the glory of saving the faith from the shipwreck with which it is threatened among us."<sup>2</sup>

## A TURNING TO MARY

Surely it is not by mere accident, but in accord with the designs of the Divine Providence, that there has been in the past century a great flowering of "Marianism" in the Church, a great turning to Mary in Chris-

tian life and thought, evidenced, for example, in the singular devotion to her that is conquering men's hearts, notably in the form of the "True Devotion" of St. Louis de Montfort; in theological studies and writings, especially on the subject of Mary's role in the Redemption and as Mediatrix of graces; in new societies consecrated very specially to her, such as Father Chaminade's Marianists, among religious, who dedicate themselves totally to Mary by vow, and, in the lay apostolate, the "Legion of Mary," which is considered by many perhaps the most potent Catholic Action group today and among the most effective adversaries of the devil. And Mary herself seems divinely commissioned to encourage this turning to her, hastening as she is from country to country—as once she went in haste to the hill-country of Judea, bearing the Light and Life of the world—multiplying her visitations to her children, beleaguered and in distress and waiting and praying for redemption from the threat of the latest-born seed of the Serpent.

Those who read "the signs of the times" by the "light of the Holy Ghost" see in those events in the spiritual world God's will to make Mary better known, to make more clear her role in the divine plan for man's redemption, and to give us a deeper insight into the significance of some of the most cherished titles with which the Church of God invokes her: Mother and Help of Christians, Mediatrix of all Graces, Virgin Most Powerful, Holy Queen, our Life, our Sweetness, and our Hope.

If this is true, if God wants Mary to be better known, if He is sending Mary herself to her children to teach them that it is through her that salvation from imminent peril will come to them in these modern times as once it came to them in that momentous event which marks the center of the world's history, then it seems clear that we—those of us who are the teachers and leaders of the children of God and of Mary—ought to bestir ourselves and cooperate with the Holy Ghost, the Teacher of Truth in the Church, in whatever humble way we can, in making Mary known to her children and to the world. If men are to listen to Mary and believe in her

<sup>1</sup>Knopp, S. M., Robert L., "Total Consecration to Mary by Vow," *Review for Religious*, September 1949, p. 261.

<sup>2</sup>*Ibid.*

message and take up those spiritual weapons of prayer and penance in championing her cause, they must learn to know profoundly this "Woman" so exalted in her incredible relationship to the Divine Trinity and so intimately bound up with the eternal destiny of men's souls through the mysteries of the Incarnation and Redemption.

Knowledge lights the way for the heart and kindles the flame which is to grow into the fire of active zeal. The great saints, those luminaries who lit up every dark age in the Church's history, like torches in the night, were so consumed with zeal for the divine realities for which they lived and labored and died because they understood their inmost meaning and importance for the ultimate good of men. We, too, must really know Mary if we are to love her and fight for her.

#### STUDY BOTH THEOLOGICAL AND PSYCHOLOGICAL

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There is a real reason, then, for urging special study of Mary and for introducing Mariology courses in our schools today.<sup>3</sup> But this study of Mary should not be merely a cold, abstract, and scientific investigation of Catholic dogmas on Mary, neither should it be a mere sentimental presentation of Mary's virtues and womanly attributes.<sup>4</sup> If the study of Mary is to affect the soul-life of the student, his mind and his heart, both of which he needs in a safe ascent to God, it should be both theological and psychological, reveal both the marvelous mystery of the Divine Motherhood of Mary and her collaboration in the mystery of man's salvation and also the living personality, the mind and heart and soul of this "blessed among women" with all their depth of love and compassion and understanding.

#### A SUGGESTED APPROACH

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In this connection, the writer offers here a suggestion for one approach to the study of Mary: that of pondering over the Marian passages in the Gospels. The Sacred Scriptures contain in germ tremendous divine mysteries even as a tiny seed has buried in its secret heart the mystery and dynamism of life. For millenniums Holy Mother Church has pondered over these divinely inspired writings and has drawn forth and unfolded the

life-giving truths of the Christian faith as the Holy Spirit inspired her and as the spiritual needs of the ages required. From their mystical depths she has brought forth detail after detail in the picture of "the Mystery that is Jesus" which they contain. If the Gospels are our most authentic sources for our knowledge of Christ, why should they not be the first sources of our knowledge of the Mother of Christ? As Christ is truly revealed in these sacred narratives, so Mary, an essential element in the Christian faith, be also revealed there in her true character and function.

I believe that if we probe deeply enough, under the guidance of the saints and the Fathers and Doctors of the Church, into the mystical meaning of those few brief Gospel episodes which show us Jesus in relation to Mary, we shall find therein the "woman wrapped in silence," the "Lady of Light," the Woman of the Apocalypse, "clothed with the sun" and "terrible as an army in battle array."

Our age, beneath its apparent callousness and pride and self-sufficiency, is like a sick and frightened and lonely child, miserable and unhappy, afraid to be alone and in the dark, afraid to face reality with its pain and sorrow and strife, hungry for love and the security of a mother's arms. What it needs is Mary, the Madonna, and the Pietà. Men today are longing, though it may be unconsciously, for the tender and loving arms of the Mother of the Christ-Child, the arms that held Him safe to her breast in flight when the long sword of the tyrant reached out to kill Him, and the arms of the Pietà to receive in compassionate embrace the "bruised reed" and the outcast of the world.

The Divine Artist, the Holy Ghost, who has created this Second Eve and "Mother of all Living," and sketched out her portrait for us in the pages of the Gospels, seems to be saying: Behold the Woman! Behold thy Mother: the Mother of the children of God because she was the Mother of the God who became a child, the Mother of all the suffering and afflicted of this valley of tears because she was the Mother of the Crucified. This is the Mary we should teach and make known today. This is the way Mary herself wishes to be known; for the mysteries of the rosary, which she is urging us to meditate, show her to us as the Gospels do.

We are told that our Lady's message at Fatima, urging prayer and penance and the rosary, is simply a call to return to the Gospels.<sup>5</sup> There we shall find Jesus with Mary His Mother, and through them our Father and our heavenly home and love and peace and strength to bear the crosses of this life and to find a measure of true happiness, even here in this land of shadows and death. And all of these things the world is desperately needing and searching for today.

<sup>3</sup>Cf. Jorgensen, S.J., T. N., "Mary's Place in Our Life," *Review for Religious*, May 1949, pp. 118-20.

<sup>4</sup>Ibid., p. 119.

<sup>5</sup>Barthas-Fonseca, *Our Lady of Light* (Bruce Publishing Company, Milwaukee), pp. 182f.

# HELP JOHNNY to HELP HIMSELF

By BROTHER LOUIS J. FAERBER, S.M., M.A., Ph.D.

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CONTRARY to the oft-conceived idea of guidance as being merely an appendage to the curriculum, in actuality it is an *essential* and *integral* part of the school program, where it finds mutual relationship with the other two major areas, namely, that of the "curriculum" and of "instruction." Because the nature and the necessity of organized guidance service often prove to be the least understood and consequently the most disparaged of the elements that come within the major responsibilities of high school administration, a description regarding these two points may well merit the consideration that these pages afford.

Guidance in the modern high school finds its inception in the attempt of the school to respond to the crying needs peculiar to the adolescent boy or girl. As such, it has its root in the proper understanding of adolescent nature.

## TIME OF SELF-DISCOVERY

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The chief characteristic of the adolescent period is that it is a time of transition during which the young man gradually gains individual personal status of his own. The transition is one from childhood to adulthood. During childhood, the average boy tends to identify himself with his environment; he is one with his family, with his companions, with his school situation. During early adolescence, he is almost suddenly seized by the realization that he is a distinct person, that he stands alone, that a whole world confronts him with which he must cope through his own personal powers. As his condition of relative insecurity dawns upon him, he is usually gripped by a sense of fear, especially since he realizes that he has lost his former hold on childhood and he is not yet established in adulthood. He finds himself in a sort of no-man's land, torn between the dependence of childhood and the virtual independence of manhood. He is faced with the extreme necessity of

conquering his fear and of proving to himself that he can stand on his own feet. Frequently, on looking into the mirror he finds himself musing, "I am I. But what does this person who is I really mean to me? I've got to find him in order to find myself. I've got to prove myself."

Allers accurately lime-lights the dilemma when he says that "The necessity of relying on oneself is imposing itself, but the self is still a floating, uncertain, changing something which is not really known, and cannot be known, since it is not yet formed. The main characteristic of adolescence is indeed the definite formation of the self."<sup>1</sup>

Consequently, during adolescence, the young man applies himself sedulously to the work of his own emancipation by endeavoring to break from the natural bonds of boyhood in order to identify himself with the manhood which he feels surging within him. Gradually, the voice, the physique, the behavior proclaim unmistakably the blossoming of the man. He feels himself every inch a man, too; but since he is far from possessing physiological equilibrium and, besides, lacks the stabilizing experiences of manhood, he is committed to fumbling and blundering about in the attempt to fit himself into the picture. Emotionally he is on the loose, and, unless there is a skilled hand to guide him, he may easily suffer shipwreck.

## ADOLESCENT ANTICS

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In the home, the changes that come over the young man take a surprising turn, so that mother particularly may become considerably alarmed, and sometimes she may even wonder whether she knows her own son. He resents the idea of his family keeping on trying to *raise* him. He has his own ideas and opinions about things. He becomes irritable and impatient of orders and directions. On the other hand, he takes pleasure in asserting

<sup>1</sup>Rudolph Allers, "Character Education in Adolescence," *Homiletic and Pastoral Review*, vol. 39 (1938), pp. 14-15.

himself. Indulging in the spectacular or the bizarre is not unusual with him. He enjoys giving expression to his physical powers through athletics. Danger fascinates him whether it be in competitive sports or in driving a car or in wanting to join the Air Force. He also demonstrates an impatience with the existing order of things and at times may become quite revolutionary, an attitude which often manifests itself in school. Realizing that he can gain accurate knowledge of himself principally through the reactions and estimates of his equals, he strives to make himself acceptable to them and worthy of their high regard. The "gang" beckons him, and he ordinarily becomes a staunch member.

Thus it is that the young man manifests all those trends of conduct which usually attend his effort to break with childhood and to pursue unimpeded the rough road to self-realization. Although all of those tendencies are normal, natural ones and, therefore, fundamentally good ones, yet, if they were followed without any restraint at all, many excesses would probably be committed, the scars of which he would bear in his inmost person for the rest of his life. On the other hand, if these natural inclinations were to be suppressed completely, he would most certainly be thwarted in his efforts toward virile development and would probably remain a "leaner" for the rest of his life instead of holding forth on his own.

#### **GUIDANCE GIVEN, NOT ASKED**

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This is where the school's guidance program comes in. It devolves directly on the school to be cognizant of the adolescent's natural tendencies and to assume the responsible task of directing these tendencies into their right channels. Most of all, effective guidance demands a sympathetic understanding of the boy based on a genuine interest in and sincere respect for him. The adolescent represents a complete world in himself, constructed of intellectual, religious, social, vocational, and physiological elements. The first requirement of the guide is to be able to creep into that special world and gradually identify himself with it through a complete understanding of it. Only then will he be brought sufficiently into the confidence of the adolescent as to be permitted to render effective guidance.

A social environment which readily absorbs the adolescent by granting him early recognition as an independent and responsible person serves to make smoother the otherwise rough road he has to travel. But usually the higher the culture or civilization is in which the adolescent lives, the more difficult it becomes for him to gain proper security in it. Because the period of lengthened schooling tends to prolong the period of

youth's dependency, it is fraught with increased hazards for young people. Thus, in a sense, it is apt to thwart nature's provisions for normal emancipation.

This applies with special force to average and low-average pupils, for formerly by going early to work they had the chance of gaining for themselves a degree of security and a sense of societal belongingness with its accompanying self-confidence. Now they find themselves faced with added years of schooling by the restrictions of the state compulsory attendance laws by which they are often unnecessarily condemned to an abject subjection imposed by an ill-fitted school program.

#### **MAJOR STRATEGY OF GUIDANCE**

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Cardinal Newman explained long ago that a school was, according to the usual designation, "an Alma Mater, knowing her children one by one, not a foundry, or a mint, or a treadmill." A school cannot be said to be true to itself unless it makes its first duty to know its pupils as individuals. On this basis, almost any type of organized guidance program in a school becomes an effective guidance force. The fact that it is "organized" implies that there must be above all a systematic marshalling of facts about students, which presupposes a sound testing program, under the direction of an expert, together with scheduled provisions for counseling. This double provision represents the major strategy of guidance without which no form of guidance set-up would ever be able to exert a permanently directive influence on pupils. And, naturally, the larger the school happens to be, the greater does the need for such service become.

Individually and collectively young people in American civilization have to face their condition of relative insecurity and to conquer it.<sup>2</sup> The school, consequently, needs to resemble life-situations and to supply youth with the opportunities to find themselves. High school pupils need an insight into their own capacities and a knowledge of the area of endeavor in which these capacities can be best utilized. The major role of the guidance counselor then becomes one in which enlightenment is given the pupil regarding his strengths and weaknesses in order that he may the better surmount his difficulties. In this sense, guidance is not an attempt to solve the pupil's problems for him. The pupil must do that himself. Guidance counseling is primarily a self-directive service whereby the counselor helps the adolescent in such a way as to enable him to help himself. As one counselor expressed it, "The idea is to help Johnny to

*(Continued on page 109)*

<sup>2</sup>Smith, Charles M. and Mary M. Roos, *A Guide to Guidance* (New York: Prentice-Hall, Inc., 1941), p. 5.

# WHY SO FEW ?

By SISTER M. CHRISTINA, I.H.M.

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TEN YEARS AGO, by means of a questionnaire, we checked on the problem of why fewer girls become nuns. In an article, Father Garesché<sup>1</sup> had listed as some of the causes: the changed position of women in the world, their greater success in getting jobs as compared with their brothers, and the spiritual satisfaction to be found in various types of social work. He did not mention the smaller-sized family. Soon after that, a lecture by Monsignor Ligutti comparing the size of urban and rural families inspired us to investigate the relationship of the decline of family size in our modern cities and the paucity of religious vocations.

We gathered data from a girls' college, 7 parish high schools, and 1 girls' central high school. All were located in a large industrial center. The tabulation and analysis of the 1,135 questionnaires seemed to indicate that smaller urban families were a definite factor in the number and rate of vocations.

In 1942, we followed up this first study with a check on 1,700 Sisters, from 10 scattered communities in the United States. These findings corroborated the conclusions of the other study. Eleven per cent of the Sisters came from families having 3 or fewer children; 40 per cent, from families having 4 to 7 children; and 49 per cent, from families having over 7 children. Large families, therefore, contributed more vocations.

## ANOTHER CHECK MADE

During the past 10 years, however, a war has brought many changes into the world. It seemed to us that another check should be made which might disclose new findings or would confirm our earlier studies. This time the group covered was smaller and limited to 1 area. We questioned 111 professed sisters, 54 novices, and 39 postulants, a total of 204 sisters who had entered the convent since 1941. All but three were born in the United States.

<sup>1</sup>*America*, 64 (April 5, 1941), 705-07.

Eighty per cent of their mothers and 78 per cent of their fathers were also born in this country. Sixty-one per cent were reared in communities over 100,000; 73 per cent, in communities over 25,000. Less than 7 per cent had lived in places smaller than 1,000 and only 1 individual had grown up in hamlet under 250.

The economic status of the majority was middle and lower middle class, most of the fathers being in industry, or trade and commerce. Seven per cent reported that their fathers were in a profession and 4 per cent were the children of farmers.

Nine out of every 10 of the Sisters had attended a parochial school for at least a part of their education. More than 8 of every 10 had gone to both a Catholic grade and high school. Four of the entire group had non-Catholic mothers; 9 had non-Catholic fathers (two of these had both parents non-Catholic); 14 had convert mothers and another 14 had convert fathers. Thirty-nine per cent had close relatives or "in-laws" who were non-Catholic.

## COMPOSITE PICTURE

Thus far our picture reveals a Sister who is born of middle class parents in a large American city. She has attended a parochial school for part of her education and, though her parents are Catholic or have been converted, has non-Catholic relatives.

When we turn to the size of family from which our subject comes, which was our concern in the first study, we discover again large families. The average number of children per family in the present group was 5.6, a figure comparable to the findings of the late Bishop John R. Hagan in his study reported in March 1945.<sup>2</sup> Bishop Hagan's data go back to 1885 and this same average appears constant during those sixty years.

By way of comparison with the Religious, we ques-

<sup>2</sup>*Journal of Religious Instruction—The Catholic Educator*, 15 (March 1945) 621-28.

tioned 133 college students. The average number of children in their families was 3.3. It must also be remembered that our group of Sisters was limited to those who entered since 1941. Consequently, they would be, by and large, within the 18 to 28 year age bracket. To be certain that we were not comparing our Sister group with families not fully grown, we analyzed the student rank in the family. Forty-seven were the youngest or only child and thirty-three were the oldest. Of the 53 neither only, oldest, or youngest, the youngest brother or sister in 36 instances was 10 or over. Of the remaining 17 students only 5 had brothers or sisters under 6. In other words, we can say eighty-six per cent of the student families in all probability will not increase in size.

#### PERCENTAGE COMPARISONS

Looking at these two groups in another way, we have confirming evidence that Religious come from large families. Breaking the size of families into the 3 categories of 3 or fewer children, 4 to 7 children, and over 7 children, we find the following distribution:

|           | 1 to 3 |       | 4 to 7 |       | over 7 |      |
|-----------|--------|-------|--------|-------|--------|------|
|           | Num-   | Per   | Num-   | Per   | Num-   | Per  |
|           | ber    | cent  | ber    | cent  | ber    | cent |
| Religious | 55     | 27    | 102    | 50    | 47     | 23   |
| Student   | 84     | 63.13 | 43     | 32.33 | 6      | 4.54 |

Here we have one answer to our inquiry why there are fewer vocations; as Bishop Hagan said, "There are fewer religious vocations because there are fewer large Catholic families."<sup>3</sup> True, our population picture for the entire country is much brighter now than it was in 1940. We have entered the second half of the century with 151,000,000 people and the promise of adding many millions more in the coming decades. The census of 1950 will show that both the number and proportion of children have increased markedly. The number of families has also increased and the distribution of sexes has changed so that there is a satisfactory balance at the marriageable ages. But births, the most important factor in a future population, cannot be determined nor estimated with any high degree of accuracy. "A return to the large family is very unlikely," says Dr. Louis I. Dublin. "We appear to be stabilizing on the three-child family pattern."<sup>4</sup> If this be true, it appears we are faced with the following inescapable alternatives: There will be a greater decline in religious vocations in the future; or the "three-child family" will have to furnish the religious personnel to meet the Church's need.

<sup>3</sup>Ibid., p. 625.

<sup>4</sup>An address before the *New York Herald Tribune* Forum on October 23, 1950 as reported in the *Statistical Bulletin* of the Metropolitan Life Insurance Company, 31 (October 1950), 3.

#### HELPS AND HINDRANCES TO VOCATIONS

In 1946, the provincial superior of St. Mary's Academy, Los Angeles, California, obtained through a simple questionnaire an insight into some of the hindrances and helps in the apostolate of vocations. The 42 novices and 15 postulants whose vocation experiences she assessed gave information which I feel is valuable in drawing up a vocational guidance program. Consequently, in sending out my recent questionnaire, I incorporated the questions from Sister William's study.<sup>5</sup> We shall consider here some of the most significant:

1. Do you think enough is being done to acquaint girls with the aims of the religious life?

One hundred sixty-five answered this question. Eighteen per cent said yes; 82 per cent replied in the negative.

2. At what age did you decide to be a Sister?

Thirty-five per cent had made their decision by the time they reached 15; 17 per cent by the age of 16; 18 per cent by their seventeenth birthday; the remaining 30 per cent between 18 and 25.

3. What specific influence promoted your desire to be a Sister?

In percentual terms, retreats, retreat masters, or confessors were named by 4 per cent; religious relatives by 6 per cent; prayers, novenas, daily rosary, Mass and Holy Communion by 7 per cent; the religious atmosphere and happiness of their home life by less than 17 per cent; and the Sisters they had in school by 78 per cent.

4. What in particular worked against your vocation to the religious life?

Desire for their own freedom proved an obstacle to 4 per cent. Family circumstances, i.e., economic conditions and responsibility for younger members in the family were stumbling blocks for 5 per cent. Eight per cent desired marriage. Eleven per cent felt they could not forego social life in the world. Seventeen per cent battled selfishness and the breaking of home ties, whereas 17.3 per cent struggled against family disapproval.

5. Do you know any girl who intended to enter, yet did not? Is there any way that vocations might be deterred or frustrated?

One hundred sixty-five of our Sister group answered this two-fold question. Of those who did reply ninety per cent replied yes and gave the following reasons: 4 per cent of these listed boys and social life as a frustration of vocations; 11 per cent stated "putting off" or "waiting too long" as the reason; 27 per cent named parental opposition

<sup>5</sup>"The Laborers Are Few" *Journal of Religious Instruction—The Catholic Educator*, 17 (September 1946), 52-60.

and selfishness as the deterrent; 48 per cent deplored that "no one was interested in them" or "someone ran after them."

## FOSTERING VOCATIONS

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As we all know, there are three institutions available for promoting vocations: the church, the school, and the home. It is, however, the work of the two latter agencies which I wish to analyze in the light of these answers. Without a doubt, the school has done much to foster vocations by its personnel and its programs. The religious teacher who possesses "friendliness, sympathy, patience, fairness, discipline, practical piety and prudent zeal"<sup>6</sup> is a powerful factor in recruiting for the higher life of the Church. In recent years, the school has developed and enlarged specific activities—vocation clubs, vocation holy hours, retreats, exhibits, vocation talks illustrated by slides and "movies"; literature of all descriptions, fiction and biography in book and pamphlet form; newspaper releases, radio and television programs. In fact, consideration of the subject has become so vital to school people that the 1951 National Catholic Educational Association convention featured a discussion on how to meet the problem of fostering vocations to the priesthood and the religious life.

But in spite of all this, the answer to our first question indicates a lack somewhere. Recall that 82 per cent said that not enough is being done to acquaint girls with the aims of religious life. The reason was almost unanimous—there is too much concentration on what Sisters *do*, rather than on *why* they do it. We stress our secondary end, the sanctification of others, and we neglect to emphasize our primary purpose, the sanctification of ourselves. We are guilty, perhaps, of teaching the "heresy of action."

My second suggestion for vitalizing the work of the school falls in the area of question two, the age at which a vocation decision is made. According to the questionnaire, 35 per cent had determined their life work by 15 and another 35 per cent by 17. Note that this was a decision and not the first desire to enter religious life. The view that religious vocation is first manifested in high school especially in the junior and senior year is unsound. Bishop Hagan's study indicated that the greatest frequency from first to twelfth grade was manifested by eighth graders. The seventh and sixth were next and then the high school years with the fourth and second somewhat more than the other two. Moreover, a considerable number reported first inspiration as early as six. This places the dawning of religious vocation in childhood rather than in adolescence. True, this is speaking psychologically, but using knowledge of child de-

velopment as a basis, can we not move along with these early desires in a natural fashion?

That parental opposition is a much greater factor in the decline of religious vocation than appears at first glance, is obvious from the answers to the remaining questions. When our Sister group answered what specific influence promoted their desire to be Sisters, less than 17 per cent gave credit to the religious atmosphere and happiness of their home; 17.3 per cent answered that parental opposition in particular worked against their vocation. But this is only part of the story. Twenty-seven per cent said they knew girls who intended to enter the convent but did not because they were deterred or frustrated by parental objection or disapproval. Still the story is not complete. The answers accounted for only those who were already following their vocation and reporting on those known to them. Think of the incalculable number of the young people who are left out of this picture.

Faced with these statistics which show how few parents have a positive influence on their child's vocation and how many others so definitely work against it that many daughters put off their desire to embrace religious life, we asked ourselves why this was so. The homes under consideration were not marked by separation, nor destroyed by divorce. They were, in general, Catholic homes in which love and obedience flourished; Catholic homes in which the ten Commandments were respected; Catholic homes in which prayer and the teachings of the Church were honored. If a lack of parental encouragement or a hurdle of parental opposition can not be traced to a broken home or the absence of Catholicity within the home, it would appear highly probable that there must be an improper understanding and appreciation of vocation.

## BUT DO NOTHING ABOUT IT

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In his recent book, *Recruiting for Christ*, Father Poage<sup>7</sup> states that there are "thousands of boys and girls blessed by God with every qualification for the priesthood or religious life . . . but do nothing about it!" Why? Many have the wrong notion of vocation. They look for exceptional holiness and remarkable or unmistakable signs of a call from God. We agree with this wholeheartedly. But we feel this is even more true of parents.

Parents know a religious vocation is a high state in life; that comparatively few are worthy to embrace it;

<sup>6</sup>Brother Andre, "The Development of a Religious Vocation," in the *Bulletin*, National Catholic Education Association, 47 (August 1950), p. 347.

<sup>7</sup>Godfrey Poage, C. P., *Recruiting for Christ* (Milwaukee, The Bruce Publishing Company, 1950), p. 18.

that God gives the "call" only to His chosen ones and so, when their own son, or more especially daughter, mentions vocation there must be some mistake. The priest or nun in school has "roped them in," "for the child is too young to aspire so high; the child is just an ordinary being, and moreover the child has experienced no "call" from God. Having this view of vocation, parents naturally feel they must protect their child from zealous confessors and over-zealous teachers. Certainly, parents think it would be wonderful to have one of their own "picked" by God, but they have not heard God calling their son nor seen God beckoning their daughter. From this point, they rationalize a dozen or more reasons why son or daughter should not leave home. Should either the one or the other insist on following what he feels is really his vocation, then parental hostility arises with all its disastrous consequences.

#### PARENTS NEED INSTRUCTION

It is parents, then, who need education and instruction on the true meaning of vocation. There is unanimous agreement, as we know, on the part of spiritual writers and directors that the prerequisites for religious vocation are not something extraordinary, not something totally different from those of other vocations. In fact, they are the same. To be successful in any vocation the person must be *able*—morally, physically, intellectually—and *willing*. This second essential qualification Pius XII brings out in his allocation on *Woman's Duties in Social*

and *Political Life*<sup>8</sup> when he calls attention to the thousands and thousands of men and women of every generation who "freely renounce the possibility of a family of their own and the sacred duties and rights of married life." This definitely makes a religious vocation a matter of conviction and choice and not a matter of feeling or attraction.

Parents must be educated to this viewpoint. They must be conscious that a call to the religious life may be just as authentic in "a gentle impulse," to quote our Holy Father again, as if it comes in "an overpowering call or an affectionately inviting inspiration."<sup>9</sup> In the training of their children, then, parents must do three things:

1. They must present all vocations with open mind and equal emphasis:—married life, single life, religious life—to the growing boy and girl.
2. "They must pray to God," as Pius XII so forcefully states in *Menti Nostrae*,<sup>10</sup> "to make them worthy to have at least one of their children called to His service."
3. They must strengthen themselves to give back to God the gift He has given to them should He permit them to do so.

These recommendations faithfully carried out would remove the fear of a further decline in religious vocations. Even the "three-child" family would be able to supply the personnel needed for the Church. To paraphrase St. Paul, parents tend the plant, they water it; that is necessary, that is indispensable—but God gives the increase.

<sup>8</sup>Pius XII, Pope. *Woman's Duties in Social and Political Life*. (New York, Paulist Press, 1945), p. 6.

<sup>9</sup>*Ibid.*, p. 7.

<sup>10</sup>Text in *Catholic Mind*, January 1951.

#### Our Editor Elevated to Prelatial Rank

A glance at our mast-head will have anticipated the news we wish to share with our readers. We learned in mid-September that our editor has been elevated to prelatial rank. As the Right Reverend Monsignor Paul E. Campbell he will be continuing the work which he assumed in April 1943 of directing the editorial content of THE

CATHOLIC EDUCATOR. Long and well known in educational circles, Monsignor Campbell has been molding our contents into a blend of those articles which keep our readers abreast of ideas with those which, treating of teacher experiences, may serve as immediate classroom guides for other teachers.

#### Help Johnny to Help Himself

(Continued from page 105)

see through himself in order that he might be able to see himself through."

In all of this it must be remembered that the program of guidance needs to be geared to the primary function of the Catholic school, namely to the aims of religious training. It must be oriented from truly Catholic principles and directed toward an integrated religious formation of the pupil. It must not be content merely to follow

the "bent of the twig" but must attempt to straighten the twig in its rightful direction. In so doing, the guidance program does not disdain to use the natural means available for directing this growth, and at the same time, it seeks to cooperate with grace by utilizing all the external avenues whereby divine life is brought to the individual soul.

# LET'S EDUCATE *the* CUSTOMER

By ROBERT and HELEN CISSELL

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ANYONE who wants to learn to make money can find all sorts of courses designed to boost his earning power. But if he wants to learn to spend money wisely, he will probably have to go to the school of experience where matching wits against the high pressure sales experts can be very costly.

The time has come to give the fellow on the other side of the counter a break. For years he has been observed and analyzed by the sales experts in their never-ending search for more profitable sales and advertising methods. Now let us give the customer a chance to learn about the emotional sales techniques and trick questions that get people to buy in spite of their better judgment. Let us tell him about the many "gyps" and swindles that keep him from getting his money's worth. Let us give our future homemakers the training that will help prevent the money quarrels that are a major reason for the break-up of homes.

## INSTRUCTION IN FAMILY FINANCE

We do not know why there is not more instruction in family finance when the need is so obvious. Graduates of Catholic schools have told us that they did not learn a thing that has been of the slightest practical value in meeting the ever-present money problems that undermine family life. Perhaps the answer is that students, who do not appreciate their future needs, are more insistent on courses that will teach them to make money. Perhaps it is the desire of industry to get men trained to do specific jobs. Or it may be that school administrators are reluctant to try to fit another course into a crowded curriculum.

Some educators may feel that there is no need for such courses. In reviewing a book on consumer economics, a member of a religious teaching order claimed that consumer education as a subject has no place in the curricula of the schools run by his order. His novel idea of a solution was to have the students apply the principles of logical analysis they learn in Latin and Greek to advertisements and insurance policies!

## SPENDING WISELY

We fear that if the only training our students receive in family money management is the transfer of training from Greek and Latin classes, then the budgets of future homemakers are going to be in an even bigger mess than those of their parents. Every year finds advances in advertising, merchandising, and sales techniques. These are promptly passed on to the students in the numerous classes on these subjects. But what of the students who are in school, not to learn to make money, but to get an education? Many of them will never be burdened with large incomes. If they are to live the good life they learn about in Catholic schools, they must learn to spend wisely their limited incomes. Probably the most that can be said for Greek as preparation for managing the family budget is that insurance policies and sales contracts might as well be written in Greek as far as the average reader understanding them is concerned.

No, the transfer of training from other subjects is not the answer to the funny business that goes on in the modern market place. Merchandising methods are so thorough and effective that they can be counteracted only by giving students detailed and specific training in family finance. We must get the instruction down to the practical level of tomorrow's trip to the grocery, of next week's search for a suit, of next year's attempt to find a house in an inflated real estate market. If this seems like loading the curriculum with another course, then why not push into the background one of the numerous courses on salesmanship, marketing, advertising, or other subjects that contribute little to the success of students as future homemakers? Why not put less emphasis on making money and more on using it in a way that will further one's vocation?

Knowing how to shop for groceries may be just as important as learning the formula for sugar. Being able to check the usurious interest rates charged by many money lenders and installment sellers can be just as vital to future parents as solving triangles in trigonometry. Perhaps knowing how to support a growing family on a fixed income in the inflationary 1950's is a

Family finance taught in a Catholic school should be more than a collection of money saving ideas. It should also stress Christian principles. Here the instructor explains the Saint Thomas budget in which the material goods are divided into absolute necessities, conditioned necessities required by one's state in life, and luxuries.



more important preparation for life than a smattering of dates from ancient history. The ability to select a good soupbone may be more useful than knowing the number of bones in a mouse.

Tomorrow's mothers may get more out of being able to tell a "gyp" from a good buy than from being able to distinguish a Doric column from an Ionic one.

Realizing that a Christian standard of living is preferable to a pagan materialistic one, may contribute more to a student's future happiness than knowing that all Gaul is divided into three parts.

Starting a course to give students help in managing personal and family finance involves problems not found in the standard courses that have been taught for years. Probably no one on the faculty will have had any formal training in teaching a course in family finance. But if there are lay teachers who are raising large families on limited incomes, they will have acquired a core of practical knowledge around which they can plan a complete course.

#### CONTENT OF COURSE

Another problem is that of content. Fortunately family finance is not a prerequisite for other courses, so it can be planned with the needs and interests of the students in mind. Ask them their problems and there will be no shortage of subjects to discuss. At the beginning of the semester we distribute a list of suggested topics to which the students may add others and then give their order of preference. Some of the more popular subjects are:

Christian standard of living.

Managing the family budget.

High pressure advertising and selling.

Borrowing and installment buying.

Buying insurance.

Credit unions and cooperatives.

Home financing.

Economizing on food and clothing.

Social security.

Productive work in the home.

Wise "buymanship."

Since there will not be time to treat every phase of family finance in detail, the instructor can put the emphasis where it will do the most good for the particular class. But in every case he should stress the importance of a Christian standard of living. This should be the foundation for the whole course, because in these materialistic times it is difficult to understand the proper place of money and material goods in the lives of those who are trying to be saints and yet meet the pressing problems of everyday family life. By far the best analysis we have seen of this question is by Father Virgil Michel, O.S.B., in a pamphlet, *St. Thomas and Today*.<sup>1</sup>

Briefly Father Michel divides material goods into:

Absolute necessities: the basic food, clothing, and shelter necessary for life.

Conditioned necessities: things made necessary by one's state in life.

Luxuries: goods not needed either to sustain life or to carry on one's vocation.

Note how this logical division emphasizes the almost lost ideal of vocation. It provides an easily understood basis for the management of family finances. Instead of getting things to keep up with the neighbors, a family should first get the absolute necessities of life and then those items which will help them to lead a better family life. Luxuries come last if at all. When material goods are viewed in this way, it will not be hard for a married couple to decide which should come first—a non-

<sup>1</sup>Wanderer Press, St. Paul, Minn.

productive TV set or a sewing machine which can be used to save money and eventually train the children in productive living.

## BUDGET MAKING

One way to get the class off to a lively start is to have the students make out a tentative budget for a newly married couple, which might be themselves in a few years. This is a good way to bring home some of the sober realities of married life, particularly if there are married students in the class who may make some pointed comments about the optimistic ideas of the single folks.

At times these student budgets reveal dangerous attitudes. In many cases the students plan to start out with a standard of living that their parents were able to achieve only after many years of married life. For a young couple to try to start out where their parents are today, may mean the resorting to birth control, an employed wife, or an overworked husband. These budgets may also reveal possible causes of future trouble. For example, one young man turned in a budget with an allowance of over ten dollars a month for candy. He said that he had made it out with the help of his girl friend, and everytime he allowed for a carton of cigarettes, she put in a box of candy for herself. A family is in for an interesting time if one partner always insists on having just as much as the other.

We think that texts on family finance are too wordy, abstract, and historical to be of much value to future homemakers. Much better are the excellent pamphlets from the Department of Agriculture, Public Affairs Committee, Better Business Bureau, Institute of Life Insurance, Consumers Research, and the bulletins and

slide films of Household Finance. All of this material is interesting, practical, and up-to-date.

Insofar as possible the class should be tied into the business life of the community. In part this can be done by bringing in outside speakers—from the Better Business Bureau, Pure Food and Drug Administration, Federal Housing Authority, consumer groups, etc. Some of these people can provide interesting exhibits as well as good talks.

## USE STUDENT EXPERIENCES

The past experiences of the students may be valuable. In one class we had a former house siding salesman. He said that in his company salesmen traveled in pairs as this helped to overwhelm the resistance of those who had little desire for new siding. When calling on a family, the salesmen always seated themselves so that they were between the man and his wife. When the couple could not communicate by eye or give each other moral support, it was fairly easy to dispose of them separately even though they were in the same room. Divide and conquer!

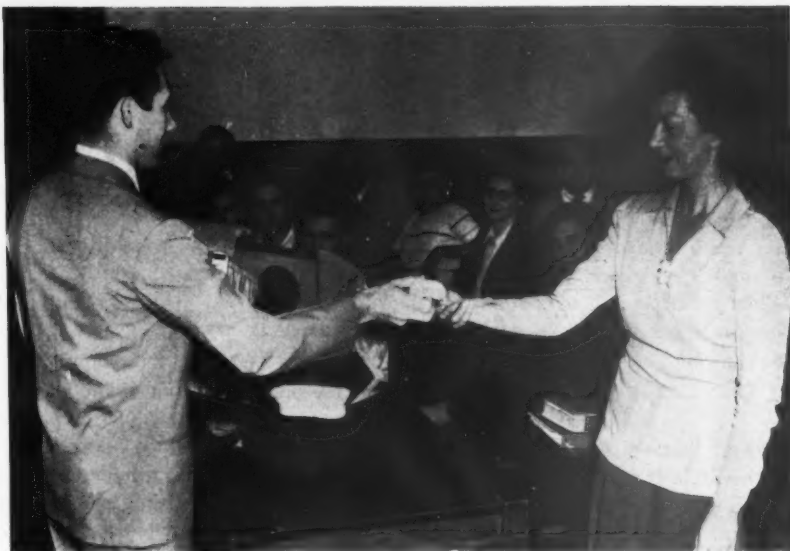
Another time a former door to door salesman showed how he had gone about selling brushes to housewives who already had closets full of unused brushes. Even though everyone knew that he was demonstrating high pressure methods, his patter was so convincing that he could have probably sold brushes to the members of the class had he still been in the business.

Probably the most valuable training comes from sending the students out into the local market place to get material for reports. For example, to show the big differences in installment interest rates, the students shop



*Members of the class can make the instruction lively and practical. Here a former salesman shows how to get into the house. Having told the housewife he has a gift brush for her, he steps in, being careful not to look her in the eye because she might indicate disapproval even if she cannot think of something to say.*

*Inside the house the salesman goes into his sales talk. If the "patter" is smooth and fast, he can make the customer give the answer he wants.*



for some item at three or four stores and then compare credit charges.

In one case a student went into a radio and TV store where the policy is not to let a customer get away. First the salesman on the floor tried to sell him. Then he called in the department manager who put on more pressure. Finally they maneuvered him into the store manager's office and all three started to hammer on his sales resistance. By then it was after closing hours. The poor student knew that if he admitted he was just getting material for a home assignment, he would be in for a

rough time. Finally in desperation he said that he would have to ask his wife and bolted for the door. His report gave the class a sobering insight into the lengths to which some stores will go to get a name on the dotted line.

It seems to us that our schools should not wait any longer to give their students down-to-earth information on what to expect in a materialistic world where economics have been divorced from religion and ethics. If this is done, the students will be better prepared to live a happy family life, less ready to criticize the schools for not preparing them for the real life problems.

## **Helping Slow Learners**

*(Continued from page 101)*

which the average child can particularize readily from a general principle, completely escape him: Their weakness of practical intellect makes the enlightening effects of prayer and the sacraments of even greater import.

Instruction cannot be on the level of principles; it must be particularized and applied to every day life situations. Involved proofs of dogmas are generally to be avoided, although the child should be aware of the existence of such proofs. Great emphasis should be placed on the motives that strengthen faith and trust in the Church's teachings. The value of prayer and the sacraments must be more specifically pointed out; the counselling element of the Sacrament of Penance calls for emphasis as a source of answers to moral problems.

To these four major suggestions we shall affix a few more specific measures. We have seen some of the major defects in the learning pattern of the slow. Our provisions must make some direct attack on these lacunae. Remedial work in reading, spelling, and arithmetic

should be provided. The remedial work must be meaningful and purposeful, not mere repetitious drill. An effort should be made to diagnose the causes of the disabilities and remedy them when possible, as in the case of poor hearing or eyesight and the like. Traditional courses can be exploited to develop the verbalizing and reading abilities of the pupils.

Visual aids and direct learning experience must occupy a prominent place in the program. The practical and vocational element should be stressed. This concept is emphasized when we realize that the academic curriculum is actually vocational for those planning college. Teaching methods for the low ability pupils must set different objectives to be gained by different methods.

But this does not mean the rejection of standards and achievement. Changing the procrustean bed of the standardized program of studies for a featherbed of rejected standards, would be an insult to the pupil's self-respect. Yet the levels of achievement demanded must be within his capacities.

# THE PSALTER AS LITERATURE

By REVEREND VINCENT VASEY, S.M., A.M., S.T.D.

*Villa St. Jean, Fribourg, Switzerland*

WE CAN gladly admit, at the outset, that the Bible is literature, even the greatest literary masterpiece of all time. What we say of the Bible as a whole counts *a fortiori* for the Psalter, which is, with the possible exception of parts of Isaiah, its most poetic and brilliant literature.

Opinion of the critics today, whether they accept the divine character of the Bible or not, admits the Bible's literary merits. Today we can say that without fear of contradiction. But it was not always so. The Church Fathers, under the headship of Augustine as usual, had a problem to prove that the Bible was literature. If an anthology of literature appeared today without some selections from the Bible or at least from the Psalter, critics would not fail to mark the omission.

## SUPPLIES A FUNDAMENTAL NEED

What is there in the Psalter that lends itself to literary study and enjoyment? First of all the theme of the psalms is God—no greater theme in all the universe. Whether the human mind submits itself to God by faith and trust, or resists Him and His grace, or, what is far more fearful, militantly struggles against Him, the concept of God always fascinates.

God dwells in mystery. The human mind, constituted as it is for truth, yearns for satiety in the possession of full truth. At every turn it comes upon mysteries which are but facets of the everlasting mystery of God. God is good, magnificent, transcendent. The human heart goes out to Him and is not at rest until it finds Him. With the passing of the years, the endless restlessness of man's mind and heart, soul and body, increases. Literature is concerned with all these human problems. Is it strange that the psalms, treating as they do of God and man, beckon man on to come and see?

The psalms command nature in a marvelous way. In the use of nature the Psalter shares with other great poetry the mysticism of nature as a reflection of man. Perhaps great poetry has to use nature to catch the otherwise indescribable moods of man. After all, man is a world in miniature; so there is nothing extraordinarily

out of the way in finding in the world of nature some adequate explanation of man. The writer of literature finds himself handicapped to express his own feelings and those elusive states which he finally succeeds in capturing. When he turns to nature he finds there every state of man, at least in suggestion.

## THE EMPLOYMENT OF NATURE

Shakespeare glories in the use of nature. By nature he forecasts the direst events. Shakespeare is an example of a great poet calling in nature to give reality to his inner states which would be, without the help of nature, almost an airy nothingness. Two instances come to mind. Recall the topsy-turvy state of nature in *Julius Caesar*—storms, the rare sight of lions prowling in the streets of Rome. Similarly in *Macbeth*, we have the horrors of the night, harbinger of the dread deeds about to take place. So all poets use nature for their own purposes.

The psalmist has a different end in view when he uses nature. To him nature "proclaims the glory of God and the firmament declareth the work of His hands." "Day unto day uttereth speech: and night unto night showeth knowledge." He looks at the sun and beholds a "giant coming out of his bride chamber," and in his prophetic vision he sees the Word coming forth from the womb of Mary. The first chapter of Genesis is generally regarded today as a literary portrayal of the creation of things to set forth certain dogmatic facts. If this be so, what can be said in praise of the poetic conception of creation which is found in Psalm 103. Here we find the psalmist in one of his finest passages on nature:

Who makest the clouds thy chariot,  
who walkest upon the wings of the winds.  
Who makest thy angels spirits:  
and thy ministers a burning fire.  
Who hast founded the earth on its own bases:  
it shall not be moved for ever and ever.  
The deep like a garment is its clothing:  
above the mountains shall the waters stand...  
The mountains ascend,  
and the plains descend into the place  
which thou hast founded for them.

In our day, moderns are finally awakening to the beauties of choral speech. The Greeks loved poetry recited in unison, and they showed their appreciation by the distinguished taste with which they accepted the unsurpassed dramas of Aeschylus, Euripides, and Sophocles. They knew the plots of these plays before they went to the theater. The stories were familiar to them from youth. Unlike the theater-goers of our time, they went to the theater not to learn something new but to hear an old story in a new way.

It may be that the revival of interest in choral speech is just the outcome of the radio and talking movies, but we may hope it is a return to the beauty that is the spoken word. The ancients considered reading aloud an art. Modern education has stressed silent reading so long that the man who can make a crowd pass an evening without boredom just by reading, is as rare as the man who knows the Bible. Some moderns love to catalogue the imposing lists of modern inventions. How they would blush or ought to blush to read a partial list of the fine arts that have been lost to them.

Many psalms answer the cry for subject matter for choral speech; e.g., Psalm 23. The following suggested division is arbitrary.

- Choir 1 The earth is the Lord's and the fulness thereof;  
Choir 2 the world, and all they that dwell therein.  
Choir 1 For he hath founded it upon the seas;  
Choir 2 and hath prepared it upon the rivers.  
Voice 1 Who shall ascend into the mountain of the Lord:  
Voice 2 or who shall stand in his holy place?  
Choir 1 The innocent in hands,  
Choir 2 and clean of heart, who hath not taken his soul in vain,  
Group 3 nor sworn deceitfully to his neighbor.  
All He shall receive a blessing from the Lord, and mercy from God his savior.  
This is the generation of them that seek him, of them that seek the face of the God of Jacob.  
Voice 1 Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.  
Choir 1 Who is this King of Glory?  
Choir 2 the Lord who is strong and mighty: the Lord mighty in battle.  
Voice 2 Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.  
Choir 1 Who is this King of Glory?  
All the Lord of hosts, he is the King of Glory.

Another interesting literary device of the psalms is

the use of proper names. Milton is the English poet who excels in this practice. No doubt he adopted it from the classics. In Homer we find the celebrated catalog of ships. We find Virgil also piling up proper names time and time again. He seems to reach no end of using different proper names for the same peoples.

The literary value of proper names is considerable. There is the beauty of sound in the words themselves, which often produces a sweet symphony as in Rossetti's *Blessed Damosel*; in addition, such names have endless connotative meanings. All of these advantages are often found in one and the same passage. The following passage from Milton is dear to Hilaire Belloc:

As, when to them who sail  
Beyond the Cape of Hope, and now are past  
Mozambic, off at sea north-east winds blow  
Sabeian odors from the spicy shore  
Of Araby the blest, with such delay  
Well-pleased they slack their course, and many a league  
Cheered at the grateful smell old Ocean smiles.

Psalm 82 gives us an embarrassment of riches in proper names:

... they have made a covenant against thee, the tabernacles of the Edomites, and the Ismaelites:

Moab and the Agarens, Gebal, and Ammon and Amalec: the Philistines, with the inhabitants of Tyre. Yea, and the Assyrian also is joined with them: they are come to the aid of the sons of Lot.

Do to them as thou hast done to Madian and to Sisara: as to Jabin at the brook of Cisson. . . .

Make their princes like Oreb and Zeb, and Zebec and Salmana.

## HEIGHTENED FEELINGS

An excellent example of emotion in poetry is found in the psalm *Super flumina Babylonis*. The poet weeps with his people over the unfortunate state of servitude in which they find themselves. Far away from Mount Sion and the temple they pine away. The psalm takes on added pathos if the psalm *Quam dilecta tabernacula* is kept on the fringe of consciousness while the psalmist asks *Quomodo catabimus canticum in terra aliena?* The final surge of emotion rushes forth in the last verse in imprecation upon the Babylonians.

To point out antithesis, contrast, and other poetic devices, is useless. Such elements are the very basis of Hebrew poetry. Assonance, consonance, and syzygy in general differ from language to language, but it is not lacking in the English, and especially is it found in the Latin version.

May English speaking Catholics regain the Psalter, which alone has nourished English Protestant piety for the past three hundred years. This ideal is a worthy objective for Christian education.

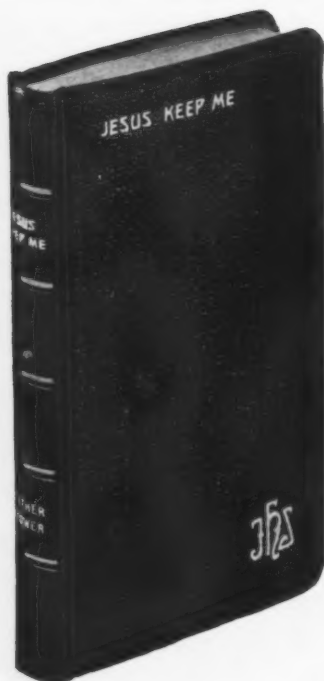
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# Book Reviews

*The Greatest Calling*, by Rawley Myers. (McMullen Books, Inc., New York, 1951; pages 184; price \$2.25).

In this collection of essays we have a presentation of the priesthood by famous Catholics. It is no exaggeration to term the volume a manual on vocation, the vocation to the priesthood or the religious life. The Catholic boy and the Catholic girl will be thrilled to read the words of a Cardinal, an Archbishop, two Bishops, and several other prominent clergymen whose names are familiar to them in the Catholic literature of the day.

Bishop Sheen gives an analysis of the work of a priest and speaks of world conditions today that emphasize the need for zeal in the ambassador of Christ. Bishop Kucera lets youth understand that a vocation to the work of the Lord demands sacrifice, and reminds the youth that he must ask himself where and in what walk of life he can use his qualifications of mind and heart to accomplish the most. Archbishop Byrne stresses the dignity of the priestly calling: "To be a priest is to be called on officially, sacramentally, by Christ to be Christ, to walk in oneness with Him, and so to give to Christ a complementary, active presence dedicated to service. . . ."

Cardinal Suhard quotes Pope Pius XI speaking of the priest as a minister of Christ, an instrument, and then reminds us that "the very thing which dwarfs priests when compared to Christ constitutes their grandeur in relation to other men." We expect to hear Father John A. O'Brien, the convert-maker, speak of the duty of all Catholics to spread the faith of Christ; Father James Keller, founder of the Christopher movement,

speak on the Christophers and the careers they should undertake; and Father Patrick Peyton, the apostle of the Rosary, write about the Queen of the Rosary, whom the priest should use as the mean and the way to lead souls to Christ.

We hear also from Joseph A. Breig, whose essay in letter form makes the adolescent boy understand that "anything that isn't in the direction of knowing, loving and serving God is failure." Catherine de Hueck Doherty, also writing in letter form, seeks to convince her young client that he must be ready to suffer everything for the sake of Christ and in his flesh to realize "the whole infinite, joyous folly of the Cross."

We have given but a very inadequate sampling of the content of *The Greatest Calling*. It remains only to commend the little volume to the attention of adolescent boys and girls and to those who have the sacred office of directing them in the choice of a vocation.

(Rev.) PAUL E. CAMPBELL

*Be Ye Perfect*. By David L. Greenstock, S.T.D. (B. Herder Book Co., St. Louis, 1952; pages 362; price \$5).

For Religious *Be Ye Perfect* will be another treatise on the goal of religious life; for the layman it will be an exposition of the spiritual life expected by God of every Christian. Both will find in it instruction on the Church's doctrine about the relationship of basic perfection and the supernatural life of grace. Even though they know the doctrine, with Dr. Greenstock's reexpression of it, they will be convinced that the "mystery of grace" is the very center and core of our spiritual life on

earth. In *Be Ye Perfect*, the author has achieved a treatment of the spiritual life that is both theologically painstaking and popular.

The style of presentation is logical and simple and intended to express accuracy in thought rather than to convey an impression of literary value. The simplicity of thought and expression is noteworthy and makes for clearness and interest in what might otherwise have been confusing and dull reading. The book will be a handy source of religious reference on the topic of perfection and Dr. Greenstock has given us some scholarly, practical, and enjoyable material for spiritual reading.

Some Religious will find this book very helpful in the furtherance of their spiritual life because it will steer the amateur (and perhaps the more experienced who have succumbed to the error) away from the modern tendency to consider asceticism and mysticism as separate sciences in their own right, separate, that is, both from each other and also, at least in the main, from dogmatic theology as such. Dr. Greenstock holds that: "Even if the separation of asceticism and mysticism could be justified, and even if we have to think of them as sciences in their own right, it still seems to be true that they have both lost something which they might have retained had they remained in closer contact with dogmatic theology, namely, that accuracy in the use of terms and that precision in definition which is a necessary preliminary to a true scientific approach to any question" (p. 4).

He then devotes the first fourteen chapters to a definition of terms and basic doctrinal material, which semi-technical material might tend to discourage the casual reader, or the

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reader untrained in the art of concentration. The serious-minded reader, on the other hand, will find even in these chapters a relaxation from the more common over-technical spiritual books.

After reading the entire text, one readily sees the importance of the philosophical principles and conclusions these early chapters contain for the theme of the book is the distinction between essential and accidental perfection as applied to the spiritual life.

With chapter fifteen the more practical aspect of the material is presented and the author develops his topics in logical sequence from the call to perfection and the means to attain it, to specific spiritual problems encountered in the higher degrees of the spiritual life. Dr. Greenstock is at variance with many ascetical writers on some points, chiefly in making a distinction between essential perfection and accidental perfection. In his solution to the problem of the unity of the spiritual life each of the two main conflicting opinions can find itself and they can both be reconciled.

Dr. Greenstock contends that: "Up to now the divergence of opinion with regard to this question has been largely owing to the fact that authors have been looking at this problem from one side or from the other, and have not attempted to look at both sides at the same time." Suffice it to say (and his book seems to prove the point) that some will be led to their perfection through the active way, and even there in many ways; others will find their perfection through the direct guidance of the Holy Spirit, once again in many and varied ways.

Whatever the faults and omissions of this book, Dr. Greenstock, though not presenting a mediocre standard of spiritual perfection, presents a pattern that is within the obligation and capabilities of all. Encouragement is herein proffered to those who have long been discouraged by the supposedly unattainable loftiness of spiritual perfection.

Though written to serve every class of men, this exposition will appeal only those of each class who are deeply interested in their spiritual advancement and the things of eternity. Those striving for union

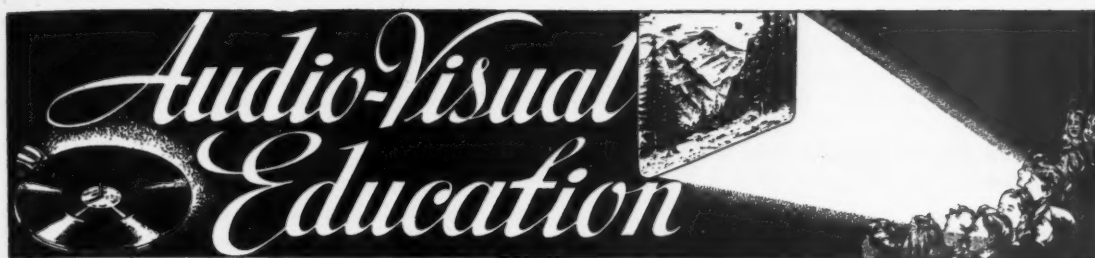
with God, be they priest, religious or lay, may be assured by the excellence of thought and development that this book is a reliable, as well as a refreshing and stimulating, contribution to the field of spiritual writings.

Who can disagree with the author's thesis that our love and service of God should be based on knowledge, which fact is especially true "of that great mystery of sanctifying grace, which forms the central theme of this work, and indeed of any discussion of Christian perfection?" (p. 350). The central theme of Christian perfection, Dr. Greenstock has treated from two aspects: First, he outlined the theological truths which form the basis of all perfection, contending that spiritual perfection can be built up only on the basis of dogmatic theology. Many will agree with his statement that, "One of the most fatal mistakes in the spiritual life is the divorce of piety from truth" (p. 351). Secondly, agreeing that the devotional side of our religious life must not be neglected, he consequently makes an effort to apply the theoretical parts of this work to actual Catholic life.

One thing stands out in bold relief between the lines of each page; namely, that perfection is open to all, because all are called to the life of grace. It is an essential part of the ordinary Christian life. On the other hand, Dr. Greenstock also holds that not only is essential perfection possible for all who live in the world, but also a high degree of accidental perfection can be reached as well, and for that reason he does not hesitate to deal with certain intricate questions pertaining to the higher degrees of the spiritual life, in the hope that it may be of some use to souls.

The book is radical—"radical" in the sense that it reaches the root of things. Paradoxically, *Be Ye Perfect* can be classified as a social book, too. All will agree that the state of the world today is lamentable mainly from the point of view of morality and religion. With all our scientific progress most of our fellow men are living now the lives of pagans of old, without God or the thought of moral law. At the same time, the growing despair and unrest pres-

(Continued on page 136)



## AN ADMINISTRATOR'S VIEW

### On Audio-Visual Education \*

By VERY REV. MSGR. SYLVESTER J. HOLBEL, M.A.

*Superintendent of Schools, 35 Niagara Sq., Buffalo 2, N. Y.*

THROUGHOUT her 2000-year history, the Catholic Church has consistently called upon music and art to assist in the fulfillment of her commission to teach all men the truths committed to her by her Divine Founder. From the crude etchings on the walls of the catacombs and the simple ceremonies of the early Church, through the elaborate masterpieces of Mozart, Palistrina, Michelangelo, Raphael and DaVinci, she has used concrete illustration to bring abstract concepts to the understanding of her children. She has placed statues on her altars and paintings on the walls, ceilings, and windows of her churches to confirm and strengthen the faith and piety of her subjects. She has surrounded her sacred rites with music which brings meaning to the very soul.

In our own day, this traditional teaching device has been reemphasized by Pius X in his encyclical, *Motu Proprio*, by Pius XII in his encyclical, "On the Sacred Liturgy," and in the most recent Instruction of the Congregation of the Holy Office to Ordinaries on Sacred Art issued only a month ago (June 30, 1952). Audio-visual education, therefore, is nothing new in the Catholic Church. It is a method of instruction as old as the Church itself. Nothing could be more in conformity with Catholic tradition than a discussion by Catholic educators of the use of the modern developments in this field.

#### **Organizing a Diocesan Audio-Visual Program**

I have been asked to consider audio-visual education from the point of view of the administrator. What I shall say, the suggestions which I shall offer, have been gleaned from the hard school of experience. Seven years ago we had no program and only a few schools were bringing to their pupils the advantages of some of the modern audio-visual developments. Today we have an extensive and functional program with a diocesan sound-film library, a record library and schools in ever-increasing

number with equipment to use these materials. This change was not the result of a miracle. It did not take place overnight. It was brought about by careful planning, persevering effort, and the cooperating of many people. We made mistakes. We still have much to accomplish. However, our trial and error experiences may be helpful to you who are contemplating or in the initial stages of such a program.

#### **Superintendent Needs Cooperation**

I realize that all of you are not in administrative positions in your dioceses but no program can be begun or continued by the superintendent alone. The assistance of well-informed, qualified and enthusiastic supervisors, principals, and teachers is essential, which assistance no superintendent is likely to reject. Secondly, if the entire program is beyond your immediate personal reach, you will find parts of it which can be used on a school or even a classroom level.

A good teacher always made use of visual materials of instruction. She collected, mounted and filed pictures which could assist her pupils in a better understanding of the topic presented. She used the blackboard. She had maps, globes and charts. The pictures and illustrations in textbooks were employed to best advantage. Fused into her teaching methods were all the visual aids available. Today, however, science and technology have given to education many new tools, most of which are beyond the ability of the individual teacher to secure and some beyond the individual school. At least cooperative use makes for greater efficiency and economy. There seems to be no end to these new tools: projectors of all kinds, sound film, sound film recording, slide film, slide film with turn-table, micro and opaque; we have three-speed record players, micro-groove records, A.M. and F.M. radios, public address systems, television, tape recorders and tachistoscopes, 16 mm. sound films and 35 mm. Slide-films are increasing in quantity and improving in

\*Address given at the CAVE Convention, August 4, 1952, Hotel Sherman, Chicago, first session. For picture of speaker see page 129.

quality. We have tape recordings produced by specialists, records and recordings and educational F. M. network programs. A planned diocesan program can make all or the most desirable of these available to the schools and teachers who wish to take advantage of them.

### ***Administrator Needs Conviction of Value of Audio-Visual***

The first and most important step in an audio-visual program is one of salesmanship. The administrator must first be sold on the general value of the audio-visual and secondly on the value of the specific items to be included in the program. When this will exist, a way will be found. The road is long and difficult. Only a sincere and deep conviction of the values involved will supply the perseverance required to complete the journey. Certainly a program which improves the education of the children and youth in our schools and which makes the work of the teacher more effective and less arduous has sufficient merit to warrant acceptance.

After the administrator has sold himself, he must sell his associates, his supervisors, his principals, and his teachers. Pastors and parent organizations who usually defray the costs may be included, but if the teachers themselves are sold, they become the best salesman for the others who might be involved in the realization of their desires. Audio-visual materials and equipment cannot be sold to teachers merely through talks and literature. They must be brought into direct contact with the equipment; they must personally experience its operation; they must use it. Actual use, furthermore, dispels the fear which most Sisters and women generally have of intricate mechanisms or expensive materials. A diocesan plan must contain provisions for accomplishing this.

### ***What Buffalo Did***

Here is the way we did it in Buffalo. As soon as projectors became available after the war, the diocese purchased one sound-film and one slide projector and \$1,000 worth of motion picture and slide film. These were supplemented with rentals and short and long-term loans of some commercial films. This proposition was then presented to the schools: any school which wished to use the slide-film projector and films or which had glass slides of its own, could do so without cost by picking up the equipment at the diocesan office. The sound projector and films were offered one day a month to the first twenty schools applying at a charge of ten cents per pupil for the year.

We called this our circuit plan. Each participating school had a regularly assigned day each month. It was its responsibility to pick up the films and projector from the school immediately preceding it on the schedule and rewind all films before turning them over to the next school. They were informed in advance of the titles of the films, together with a brief description, and the grade in which each could be best used. A professional

operator supplied by the dealer went to each school the first two months and instructed the Sisters in the operation of the projector. He was on call for any additional instruction which was requested. The machine was returned to the dealer for inspection and any adjustments or repairs at the end of each month.

Educationally, it was by no means an ideal program but it did bring some of the benefits of sound films to the pupils and at the same time sold the teachers on the advantages of this medium and of having a projector of their own. All of the original schools which participated in this circuit plan now have their own machines.

In order to acquaint our teachers with tape recorders we invited the producers of ten of the most widely known machines to exhibit their products simultaneously in a readily accessible location for three consecutive days. A door prize of a recorder and a generous supply of tape was given each day. All the exhibitors agreed to place a demonstration machine in any school where a faculty member expressed an interest at the exhibit. The Diocese has two recorders which may be borrowed by any supervisor or teacher without charge. We found both these methods very successful in demonstrating the value of films and recorders.

### ***Audio-Visual Objective***

The objective of an audio-visual program is the availability and the efficient use by teachers and principals of these tools of instruction. Much of the material and equipment are now within the financial means of most schools. We have small rural schools equipped with 16 mm. projectors, slidefilm projectors, tape recorders, record players and radios. Through organized group purchasing, the basic equipment for a good audio-visual program in a school, exclusive of a public address system, should not exceed \$1,000. Distributed over a five-year period, the annual cost would not be excessive (16 mm. projector and screen, slidefilm projector, tape recorder, 3-speed record player, 2 or 3 AM & FM radios). The schools should be encouraged to continue their subscriptions to illustrated periodicals for clipping purposes, to have a vertical picture file in their libraries and to supply each classroom with adequate maps and charts. If the superintendent requests this information on the annual report which the schools file with him, and also has the supervisors check on these items when they visit the schools, the reaction will be most favorable.

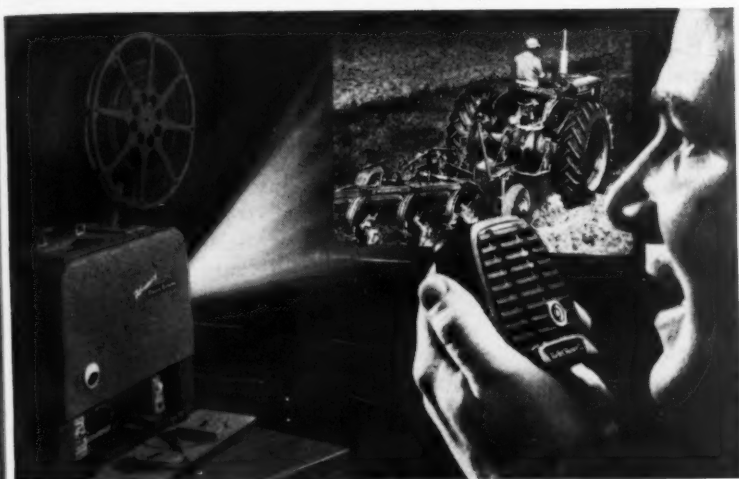
### ***Administrator's Role***

The major role of the administrator, then, is to plan, to organize, to inform, to stimulate and to encourage the schools in securing and effectively using audio-visual equipment and material.

The task of securing 16 mm. sound films is one in which the schools need direct diocesan assistance. These films are expensive and are used only two or three times a year. While a school film library would be ideal, the relative cost is prohibitive. A diocesan film library

# NOW you can add sound to any 16mm movie!

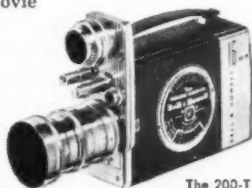
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**IMPORTANT:** With this new development in sound movie making, any 16mm movie camera now takes *sound* film. This includes magazine-loading film used in such cameras as the exciting, new Bell & Howell 200... or roll film used in the famous 70-DL and other spool-loading 16mm cameras.

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The 200-T

Here is a pace-setting new development in low-cost sound movies! Now... you can record and play back magnetic sound on *double-perforated* 16mm film... with the new Bell & Howell Filmosound 202 recording projector!

No longer are you limited to single-perforated film for sound movies. **SOUNDSTRIPE**, the magnetic oxide sound track available through Bell & Howell laboratories, can now be applied to *any* 16mm movie film.

Therefore, if you already have 16mm silent movies which you would like to make into sound movies, all you need do is have this magnetic sound track added to the *original* films. No need to have them copied on single-perforated film, a tremendous savings in the cost of making your own sound movies.

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Name

Address

Organization (if any)

City  State

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with delivery service is the way we tried to solve this problem.

At the present time, 750 film titles are immediately available to our schools. Approximately 500 of these are in our own library. 250 were obtained by gift or purchase. The remaining 250 are government, commercial or public utility films which have been placed with us on permanent deposit or long-term loan. The Buffalo Museum of Science also has an educational film library of 250 titles. The group membership which the diocese has in this society permits us to use these films. The procedure which has been worked out with the library director functions as well as if they were on deposit in our own library.

### ***Selection Committee Offers New Plan***

The circuit program, having outlived its usefulness, has been abandoned. We publish a catalog of our films, giving title, brief description, running time and the grades in which each can be used. From this the schools make their choice on a requisition form designating the week which they wish each film, and first and second choices. These are submitted to the diocesan office at the beginning of each semester. When the first choice is not available on the requested date, the second one is substituted or it is scheduled for a date as near as possible to the requested date. This schedule is then sent to the school so that each teacher knows the exact time when the films she requested will be on hand. Though we have several copies of the more popular titles, most of our films are in single title.

### ***Selection Committee Offers New Plan***

While this method is still in use, our film committee whose members are continually previewing films and without whose recommendation no films are purchased, suggested that we experiment with a new plan this year. We call it our "packet plan."

The committee selected about 150 films of a general nature and withdrew them from the catalog. These were grouped into packets of 7 or 8 each. Schools wishing to use this plan subscribed and each week were sent one of these packets. This did not prevent them, however, from choosing films remaining in the catalog. The purpose of this plan was to acquaint the teachers with more films, to get them to use them regularly and to avoid the necessity of making their own selections. It is too early to judge final results, but indications are that while it accomplished some of its objectives, the educational value was somewhat diminished. Furthermore, films for classes whose teachers were not audio-visual-minded were never used.

### ***Appointment of A-V Director in Each School***

Next year it is our intention to have each principal appoint a member of the faculty as audio-visual director of the school. This, we hope, will definitize responsibility

for the operation of the program. It will give the associate superintendent in charge of the audio-visual program a responsible contact with each school. It will be the duty of the school audio-visual director to organize the school program, assist the other teachers in making their selections, make recommendations to those who are uninformed or indifferent, and submit the complete requisition for the school at the beginning of each semester.

Included in our program is a delivery and pick-up service. In the metropolitan area, the films are delivered to the schools every Monday by messenger and picked up at the end of the school day on Thursday. This schedule gives us time to inspect, repair and rewind the films and have them ready for the following week. All films are insured against loss and any type of damage. While our priests and Sisters are careful in using the films—damages are few and usually minor—it gives them a sense of security to know that if damage should result, the cost is taken care of by the insurance.

Films are sent bi-weekly to schools beyond the metropolitan area by parcel post. They are mailed every second Monday and must be returned by Thursday of the week following their receipt.

### ***Subjects Most Popular at Present***

The film service operates thirty weeks of the school year. During the year just concluded, participating schools used an average of 70 films. This varied from 138 films for the elementary schools in the metropolitan area to 44 for the elementary schools outside this area and 46 for the high schools. There is a wide range in the use of various titles but on an average, a film is used 8 times a year. The religious, science and English subjects were the most popular. We also found that more films are used, and to better advantage, when a special room is set aside and permanently equipped for audio-visual aids. The blacking-out of a classroom, the moving of heavy equipment, the setting-up of the projector and screen seem to be real obstacles in the regular use of sound films.

### ***Cost to Schools in a Diocesan Program***

The cost of establishing and operating this film library is borne partly by the diocese and partly by the participating schools. During the past six years \$15,000 worth of films have been purchased, the diocese directly defraying about 75% of this amount. This money was obtained by large and small gifts and from the receipts of various activities. Schools using the delivery service pay a fee of \$25 per pupil in grades 3 through 8 in the elementary, and for all pupils in secondary schools. Since the schools usually secure this money from the pupils and since there are comparatively few subjects for the kindergarten and primary grades, it was considered advisable to eliminate these pupils from the school population on which the per capita fee is paid. However, we have some titles for the primary grades.

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| <input type="checkbox"/> Grammar School | <input type="checkbox"/> 5 to 10 rooms  |
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SCHOOL \_\_\_\_\_

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and they are in great demand. No school pays more than \$100 per year. This means that the per capita cost in the larger schools is much less than 25¢. The schools outside the metropolitan area which receive their films by parcel post pay a flat rate of \$25.00 per year. Most of them are small. They pay the postage for the return of the films and while there are no restrictions on the number, they receive films only at two-week intervals.

This income from the schools is insufficient to maintain the program. It never will replace the films as they are worn out. Under good conditions, the life of a film is about 75 showings. Our most popular ones after six years of use are in need of replacement. It was our hope that after a basic library had been established, the income from the schools would maintain the program. If we are to realize this, it will be necessary to raise the rates. However, we want to keep the cost to the individual schools as low as possible so that they will not be deterred from using the service.

### ***Slidefilm Library in Every School***

Each school should have its own slidefilm library and projector. The equipment is comparatively small in cost, easily transported, set-up and operated. The films and slides are so inexpensive and their life so long that any school can accumulate enough for a workable library. The value of these films should not be underestimated. They are excellent teaching tools and the quality of those now being produced has greatly improved. They have a very definite place in any audio-visual program. Here the role of the administrator is to keep the schools informed of new releases and recommend for purchase those which his committee has approved.

Our record library is small—some 300 records. The

majority are for the music department to use in appreciation courses. They are kept in the diocesan office where any school may pick them up. There is no fee for their use. We have some adult education records which are extensively used by parent organizations and study clubs.

### ***School Interest Causes Dealer to Establish Prerecorded Tape Library***

As a result of the interest in our tape recorder exhibit, a local dealer established a library of over 2,000 professionally-made tape recordings. A catalog has been published from which the schools can make their selections. They send in their tape and the requested transcription is placed upon it. There is no charge for this service other than the cost of mailing.

Education is too important to the individual and society to neglect any effort that will make it more effective. It is a difficult process for the giver and the receiver. Any proven technique or medium which will make it easier and better merit adoption. The new basic audio-visual aids have been proven to be effective instruments of education. The diocesan-type organization of the Catholic Church and its schools make it possible for every Catholic school to have and to use them.

It takes only a spark to start a raging conflagration. Your presence here indicates your interest. We trust that what you hear and see at this convention will increase and stimulate it, and that you will leave here as a glowing ember, not as a firefly lighting up only yourself. Let your enthusiasm enkindle an interest in all with whom you come in contact so that your school, your community, your diocese will be enflamed and from the flames will rise phoenix-like a program of audio-visual education.

## ***The Teacher's Views on Audio-Visual Education\****

BY SISTER MARY ANACLETA, R.S.M., *St. Xavier College, Chicago 15, Illinois*

IN RECENT TIMES we as educators have been challenged by the spectacular progress made by the Armed Forces in educational programs through audio-visual methods. Do you know that much of this progress depended upon the know-how supplied by school people expert in this area, as well as by generous expenditure of funds and an unusual student-learner situation? This progress has set a new pace for schools; we realize that we now have at our command materials and techniques for the improvement of instruction.

I should like to explore the function of many types of visual, audio, and audio-visual aids and the proper way to utilize them. I hope too to have time to say something of the advantages and limitations connected

\*Address given at the third session of the CAVE convention.



CATHOLIC EDUCATORS RECOMMEND FILMSTRIPS!

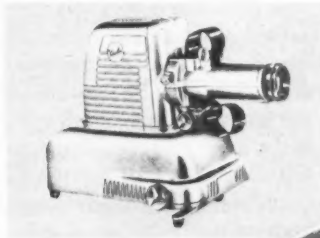
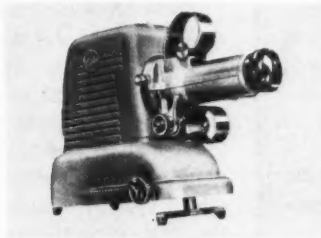
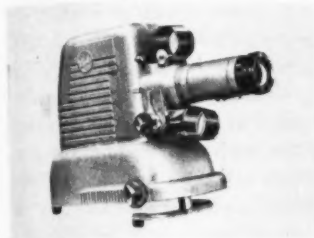
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- ☐ My order is attached. Please send me my free statuette.

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ADDRESS \_\_\_\_\_

CITY \_\_\_\_\_ STATE \_\_\_\_\_

THIS OFFER EXPIRES NOV. 30TH, 1952 Dept. CE 10

with their use, as well as the problems that confront every teacher and then perhaps hint at a few of the solutions.

Teachers have always had a familiarity with a wide range of visual aids: maps, charts, globes, sand tables, pictures, displays, and the inreplaceable chalk-board. These I shall pass over in this discussion; they have been under consideration in your educational programs.

An appraisal of the value of the modern visual-audio aids would show that they effect a remarkable saving in the time required for learning. They add to retention of learning. They make learning vivid and reinforce other methods of learning. All in all audio-visual makes a tremendous contribution to the development of meaning. Student interest will motivate the initial phase in a unit of study if the audio-visual approach is used; as a technique in review it is of immeasurable value.

The advantages far outweigh any disadvantages or limitations. Perhaps the most common of the latter is the temptation to make the aids take the place of the teacher. Remember, audio-visual methods are supplementary to other teaching methods.

Some times it is said that audio-visual aids are involved, they need planning for effectiveness; they need selection for an exact teaching purpose. Are these limitations particular to the audio-visual? Are they not common to most tools. The fact simply is that the teacher needs more familiarity with them. So I say, just help yourself. Develop your own background. Not until materials are easily available and not until teachers approach each situation with enthusiasm in using the teaching tool that can do the most effective job, shall we reach maturity in the field of audio-visual education.

### **Extent of Use; Problems**

When and to what extent should a teacher use these aids? Use the aid at the time it fits the lesson. Not next week or next month. Today, now, when it can be integrated with the lesson. Repeat its use as often as necessary. To what extent should they be used? No one can exactly say the extent to which these materials and techniques should be used in any situation. An increase in quantity or use guarantees nothing; they should be a constituent part of the program, and evaluated in terms of the best teaching that can be done at the particular time with the particular subject matter being studied.

What are some of the problems connected with the use of AV?

1. The problem of expense, especially of motion pictures; this has not been solved except by individual school systems. Therefore, we need temporarily to be on the alert for films offered at low rental or those on the free list—provided that these have merit and meet our needs.
2. So many of these materials are not evaluated, and teachers lose enthusiasm.

3. Many audio-visual materials are hard to find.
4. The time problem. Aids must be procured and must be returned at a designated time that makes it inconvenient. I am thinking particularly of getting borrowed films back to a library within a specified period.
5. The problem of over-lapping—so many of the faculty wanting materials at the same time. Appointment of an audio-visual director for the school will minimize this difficulty.
6. The mechanics of projection. Pupils eager and apt can be found to relieve us of all attention to mechanics.

These are some of the problems which arise daily in audio-visual. Some of them can be solved with the help of the administration; others are individual and must be solved locally.

What to use? This is our next concern. The selection of the audio-visual aid is the product of a series of compromises: compromises with the class schedule of the school, especially in the case of radio; compromises with the ideal or most concrete aid; compromises with the school funds for instructional materials.

### **One Teacher's Experiences**

I shall now go on to give you some of the experiences I have had in using audio-visual aids on various levels. I shall take the particular aid, give a very brief description of it, and then give some of the uses made of it.

*The Slide Projector:* It may be a 2 x 2, a 3 x 4 model. It may even be a combination of three, filmstrip, 2 x 2, 3 x 4 slides. You may prefer three separate machines; this might be preferable for a large student body to procure better distribution. Many schools today are building a slide library, a gradual process year by year. At almost any public library or at some other center, suitable slides may be had on loan.

A very important type of slide is the home made slide. Teachers on all levels will find those of their own making a splendid tool for instruction. In the lower grades they serve the same purpose as flash cards, pages from charts, even as a supplement to your picture file. You may use them for your word drill, sentence drill or for review. On the upper level a dozen and one uses can be found. Drill work in arithmetic, for speed, accuracy as well as for beginning a new unit.

A 3½ x 4 slide is just right for forms used in bibliography, footnotes, various forms of note-cards. Throw these on the screen for introducing these materials and later for review. One important advantage is their availability for repetition.

An important item is the student-made slide. The student takes the teacher's place and makes his own research basic materials, using them to great advantage for the entire class when he reports on the written paper. An alert teacher on any level will find these slides of much value. Even on the college level I have used them for teaching and reviewing fundamentals, basic skills.

## Filmstrips

Closely allied to slides are filmstrips. These really are identical with slides but are prearranged in a particular sequence to form a unit. This organization is both good and bad. With slides you can always insert new material. The filmstrip is closed.

The use of filmstrips has grown rapidly during the past school years, partly because manufacturers have issued mature, well-edited strips valuable as teaching aids.

Teachers are coming to appreciate the valuable aid the filmstrip is. There is no limit to the selections for school use. Money spent for this visual aid is a sound investment. By degrees you can build up a filmstrip library owned by your school.

Personally, I do not worry about the lack of commercial filmstrips for use in school. Today as never before, pictures of value come to us in magazines. From these I make my own "filmstrips." They might not run the standard size, but I use pictures up to 9 x 11, hinge them together for a unit to be studied and, without further ado, flash them on the screen by means of the opaque projector.

## Using Opaque Projector

During the course of the school year I make various uses of this opaque projector. It is a must in English at any level. All the things I suggested for use with slides apply here to even better advantage. For the teacher there is no better way to teach outlining. The topical or sentence outline can be projected so that the student gets both form and relationships. Titles, margins, indentations, capitals, small letters, numbers, all these headings become bold face type. It is much easier for the instructor to point out logical relationships, subordination—all those techniques necessary for good outlining when it is projected on the screen.

The student can find no better way to improve his compositions. Under the opaque projector it takes on new interest. The teacher-corrections stand out. The class has an opportunity to discuss good and bad features much more so than if they depended only on their ears. You can imagine the time saved, how many more themes can be discussed in a period when shown on the screen. Try it.

I believe the greatest use of this projector is made when an audio-aid is combined with it. The pictures, maps, may be accompanied with music, with an explanation, a story recorded on tape, much the same way that filmstrips are using sound, only our sound is original!

Just a few days ago one of the Sister students in our summer course used this device. Interested in Bolivia, she had one of her third grade boys act as narrator reading letters he had written while there to his friend back home. These letters were played back during class the next day as Sister did the map and picture tour. It made a very effective presentation.

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## Overhead Projector Offers Advantages

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Colleges today recognize students listening deficiencies and have made a change in their Freshman English programs accordingly, centering them around reading, writing, speaking and listening. Audio aids play a big part in this new emphasis, and it is essential that we use them to assist in establishing good listening habits among our students on any level, teaching them to listen attentively, intelligently, critically. This is teaching them to live not only for tomorrow but for today.

The function of listening is a recent discovery. Research is being carried on now, and we find such articles appearing as "Measurement of Listening Ability," "Needed Research in Listening," "Effect of Training on Listening." As teachers we are interested in any device that will improve listening habits among our students.

## Motion Picture Films

The common type of audio instruction is recording with motion pictures, which combine audio and visual. However, do we not find frequently that while the pictorial material has a wide range of interest and comprehension, the sound fits only a particular age or grade level? Do not the students react unfavorably at times? Have you found those on the higher grades a bit resentful—looking down their noses perhaps?

What to do? Substitute your own sound in either of two ways:

1. Put your own narration on a tape recorder.
2. Record the sound on film, magnetically, using the new projectors designed for this purpose.

While on the subject of films, one comes to the question: Are they really of value in education? No one can deny the particular advantage in history. One can recapture time; span great distances. Even the silent movie here is of tremendous help. The wide selection today of masterpieces in literature, the novel, drama, short story, poetry, every type—brings classics into every classroom.

## Radio in Education

This brings us to the use of perhaps the greatest listening device: radio. Students spend much more time listening to radio than they do in reading. Why not utilize this out-of-school listening and make it an effective medium for education? Since every broadcast affects

some change in the listener, why not use effective radio techniques to produce learning?

An important consideration is the purpose. Before bringing a radio program to our students we must ask ourselves some basic questions: Does it enrich the curriculum? Does it arouse student interest or is it a means of teaching basic material? For instance, a news program in its various forms is a popular feature and usually supplementary; a program dealing with place geography uses basic material.

What programs? Needless to say, the most effective types of programs are those especially designed for schools. The ideal is found where school systems own and operate their own stations, the teachers writing the scripts integrating the presentation into the curriculum. Such a program is being inaugurated into the Chicago Catholic school system over Station WFJL.

Many of the radio programs prove so valuable that one would like them for permanent use. And so we welcome recording into our school program. It has been said that a recording is to the ear what a motion picture is to the eye, each with a high degree of realism. The teacher must make her choice of the type of recording: disc, wire, or tape to suit the purpose and occasion and of course the equipment.

## Tape Recording in all School Subjects

Tape recording alone, without other aid is an important means of instruction. Magnetic tape carries the message verbatim. To the student it spells magic. It proves his best critic in speech, quality of voice, diction, effectiveness. A round table, panel, or well-rounded class discussion takes on new vitality with tape. Text book problems become front page news; each student assumes the importance of a Kaltenborn. There's a fluency, a vibrancy in the new reading lesson on page 72. For some years educators have recognized the importance of recording in the field of music and of speech. Today its use is recognized in all fields in the daily round of school.

Another and more important use of the recorder is as an aid for visual equipment. I have already pointed out its use in connection with narration to accompany silent films. Why not use it with your slides, filmstrips and opaque projector. Have the students make up the narration.

A third and most valuable use for it is as a teacher's aid in recording out of school radio programs. Many of these you will want to bring into your English classes for development of good listening habits, for critical thinking, for dictation, detection of propaganda, loaded words, examples of good or poor organization, for the writing of summaries, or for real appreciation. These recordings give the teacher the opportunity of preauditing in order to build the lesson around it.

Before tape became so popular, many schools were equipped with disc recorders. Under some conditions and for various purposes the disc is of more service.

1. It affords the opportunity for each individual to have

a "copy." Every home these days has a record player of some sort, and the student takes great pride in bringing home his own record.

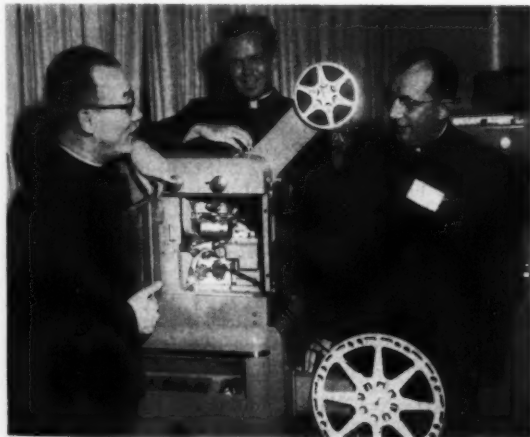
2. The teacher may use individual discs for students, recording their progress at intervals. This is especially true in learning a foreign language.
3. Discs are preferable to tape in making short recordings, just enough for one or two sides of the disc.

### Summary

To summarize: teachers who have used the methods and materials of audio-visual education know that they are here to stay. They are the modern means of meeting modern educational objectives. Their values have been established by research and by experience of the Armed Forces, and by industry during World War II.

To be just as effective in the classroom, their use must be based on the same precision, cooperation, and efficiency that govern technological society outside the school; in return these aids will improve instruction.

Do not make use of visual aids, of audio aids, of audio-visual aids just because everybody is doing so. Rather I would have you carry away with you today this question: "How can the student learn the most in the least time and remember it the longest?" Your answer is use audio-visual methods.



Msgr. Holbel (talk on p. 119) is pictured at right examining an auditorium model projector in company with Msgr. Quigley (left) and Father Michael Mullen, C.M., who also spoke at the CAVE Convention.

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**Charles Beseler Company**

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Exhibiting: Vu-Lyte opaque projectors; Vu-Graph overhead projectors, stereopticons.

**Burke and James, Inc.**

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**Business Screen Magazines, Inc.**

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Exhibiting: Audio-visual publication; handbooks and film guides; direct mail division.

**Califone Corporation**

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**Educational Screen**

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**Audio-Visual Division, Popular Science Publishing Company**

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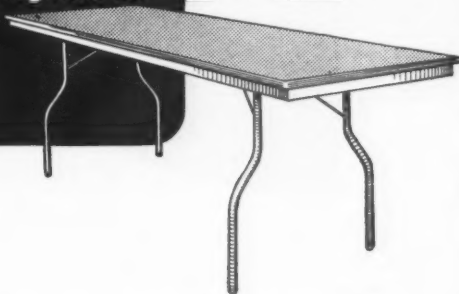
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Exhibiting: A. C. Arc slide projector for large screens.

**Television Associates**

East Michigan St., Michigan City, Ind. (7-7207)  
Exhibiting: Continuous film magazines, continuous tape magazines, daylight screens.

**Three Dimension Company**

4555 W. Addison St., Chicago 41, Ill. (MU 5-1870)  
Exhibiting: Filmstrip projectors.

**United World Films, Inc.**

1445 Park Ave., New York 29, N. Y. (TR 6-5200)  
Exhibiting: Castle films, United World features, educational films.

**Unusual Films**

Bob Jones University, Greenville, S. C. (2-6711)  
Exhibiting: Films: Light of the World, Vesper Melodies, You Can't Win, MacBeth, and Pound of Flesh.

**Victor Animatograph Corporation**

Davenport Bank Bldg., Davenport, Iowa (3-9917)  
Exhibiting: Victor 16mm sound motion picture projectors; Victor "Magnesound" recording attachment for Victor 16mm projectors; accessories.

**Victorlite Industries, Inc.**

5350 Second Ave., Los Angeles 43, Calif.  
Exhibiting: Various models of the VisualCast.

**Viewlex, Inc.**

35-01 Queens Blvd., Long Island City 1, N. Y. (Ex 2-0100)  
Exhibiting: Combination slide and filmstrip projectors; sound slide and stripfilm projectors; automatic projectors and remote control projectors.

**The Vita-Lite Screen Company**

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**Wallach and Associates**

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**Webster Electric Company**

1900 Clark St., Racine, Wisc. (3-3511)  
Exhibiting: Ekotape tape recorders.

**Webster-Chicago Corporation**

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**Westinghouse Electric Corporation, Lamp Division**

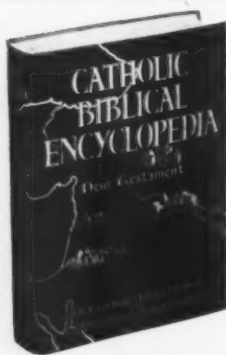
Advertising and Sales Promotion Department, MacArthur Ave., Bloomfield, N. J.  
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**The H. W. Wilson Company**

950 University Ave., New York 52, N. Y. (LUdlow 8-8400)  
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**Young America Films, Inc.**

18 E. 41st St., New York 17, N. Y. (LE 2-4111)  
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# Audio Visual News

## Projector Gratis With Purchase of Filmstrips

Young America Films, Inc. is making a special and time-limited offer to Catholic schools of a free Viewlex projector as a means of making teachers aware of the extensive selection of filmstrips which the company now has available to correlate with various subjects of the curriculum.

Three different Viewlex projector models are included in this offer, the selection depending on the total purchase of YAF filmstrips. (\$17)

## Better Reading An EBFilm

*Better Reading* is designed "to aid victims of poor reading habits by showing them how to correct their difficulties. It is aimed at supplying motivations for good reading as well as at the mechanics on how to do it."

It answers a need in school for a method of correcting reading faults. By taking a senior with problems arising from his failure to read adequately, it shows how the objective can be attained at home, and why it is important.

Almost every production device available in the extensive facilities at EBF was used in photographing the faulty eye-movements which frequently block reading. Single-frame photography was used to show the amount of reading matter taken in by eye-movements. (\$18)

## Museum's Film Division Adds 500 Films

The addition of 500 Coronet educational films was made to the present catalog of the film division of the American Museum of Natural History, New York City.

These 16mm sound films will be available in both color and black and white beginning September 1st. Educational in nature, they cover diversified fields of interest such as business training, sports, natural history, social and vocational guidance, and civics. They will be available for a nominal rental charge for use in schools, churches, youth and adult groups, personnel work, counseling, club and camp programs and civic and social meetings.

Catalogs and films may be obtained by writing or telephoning the Film Division, The American Museum of Natural History, Central Park West at 79th St., New

York, TRafalgar 3-1300, exts. 347 or 253. (\$19)

## Educational Filmstrip Catalog Supplement

New filmstrips and 2 by 2 slidesets added to the S.V.E. library since the release of the 68-page Educational Catalog are described in an 8-page supplement.

The supplement includes all completed materials and items scheduled for completion prior to Dec. 1, 1952, plus complete information on the 19 filmstrips produced by *Life* Magazine which are now distributed by S.V.E. dealers.

The new supplements are available free of charge from any S.V.E. dealer or by writing direct to the Society for Visual Education, Inc., 1345 Diversey Parkway, Chicago 14, Ill. (\$20)

## Free Rental Films

General Motors in its 1952-1953 motion picture catalog, now issued, announced the addition of four new motion pictures to its free circulating library of 48 sound films on a wide variety of educational and entertaining topics. All films are 16 millimeter.

## Listen, Sister!

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Two of the new films are non-color. They are *Let's Get Out of the Muddle*, an appraisal of our highway problems and what we can do to correct them, with John Daly as commentator, and *Your Permit to Drive*, emphasizing the privileges and responsibilities attached to a driver's license. In color are *American Harvest* (prints available after Sept. 1), a documentary of America—its natural resources, factories and people, and *Grandma Goes to School*, portraying modern culinary arts.

Schools may borrow these and other GM films without cost except transportation. The new film catalog can be obtained by writing General Motors, Department of Public Relations, Film Section, Detroit 2, Mich. (\$21)

## How Television Works

*How Television Works* is a 10-min. black and white instructional film released by United World Films, Inc.

This educational film explains in detail the elementary principles of television, visualizing the story in both live action and animation.

It gives high school and college classes an accurate yet non-technical explanation. Through animation there is explained the working of the TV camera, the vacuum tubes, the flow of electrons into the mosaic, and the amplifying and receiving systems.

The company expects to have ready a Teacher's Guide to the film by the first of next year. In it will be called to the teacher's attention a clarification useful to physics students. Where the British narrator speaks of the stream of electrons making hundreds of lines on the fluorescent screen of the TV tube "50 times per second" he does so because they use a 50-cycle electric current. In this country we would say "60 times a second" since we have 60-cycle current. (\$22)

## RCA Victor Brochures On Sound and Visual Products

Three new booklets may be had from the Engineering Products Dept., RCA Victor Division which treat of the features and applications of the RCA 16mm sound film projectors, the RCA 16mm magnetic recorder-projector, and a variety of sound products.

The two brochures on projectors may be obtained from Visual Products Section, RCA Victor, Camden 2, N. J.

The third, which takes the form of a 20-page catalog may be requested from Sound Products Section, RCA Victor, Camden 2, N. J. This booklet describes in detail more than 50 items of equipment and should prove helpful to those planning sound installations. It covers such items as microphones, amplifiers, speakers, baffles and horns, and intercommunication systems. (\$23)

## Magnetic Recording Possible on Standard Silent Film

Bell & Howell Co. has announced a new development which permits the magnetic recording and playback of sound directly on standard silent film, perforated along both of its edges.

Previously to utilize the new magnetic-sound projector it was necessary to make a copy of the silent movie on film perforated along only one edge. Now silent standard films can be sound-stripped for only 3½¢ a foot. Likewise, in making new motion pictures it is not necessary to use a camera able to handle single perforated film in order to convert the film for magnetic sound.

Units of the company's magnetic recording projector now in use can be factory adapted to the new system for a small charge (\$20). (\$24)

## Buttons Through the Years Free Loan Film

*Buttons Through the Years*, a new motion picture tracing the history of buttons, is designed for home economics classes or home making groups. It is available for free loan from Association Films: Broad at Elm, Ridgefield, N. J.; 79 E. Adams St., Chicago; 351 Turk St., San Francisco, and 1915 Live Oak St., Dallas.

This two-reel documentary film shows many rare buttons of gold, hand-painted porcelain, tooled leather, ivory, etc. Mod-

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ern methods of mass-producing buttons is contrasted with older carved-by-hand methods. Period costuming and art masterpieces are used to show the evolution of buttons from ornaments to fasteners. (S25)

### Understanding Vitamins

*Understanding Vitamins* a 14-minute EBFilm in color, gives the story of vitamins and their function in diet along with the story of their discovery. It is intended for classes in health, biology and general science. (S26)

### Three Fairy Tales

With a running time of nine minutes each, EBFilms has three fairy tale films intended to stimulate reading interest as well as to foster creative activity by the children dramatizing the stories they have seen.

Two are adaptations from Grimm: *Sleeping Beauty* and *Rumpelstiltskin*. The third is based on Aesop, *The Golden Axe*. (S26)

### Fun With Speech Five Recorded Stories

Encyclopaedia Britannica Films has added five new records to their increasing library of teaching records. Called *Fun With Speech* the new records carry five stories as the vehicle for speech exercises. They range from tongue practice on more

difficult consonants and diphthongs to simple word and sentence drill.

The five stories on these 78 r.p.m. vinylite records are "Mr. Crow's Story," "Little Lamb's Story," "Mr. Dog's Story," "Mr. Frog's Story," and "The Goose Babies' Story." Each helps with a different letter, the crow with "K" and the frog with "G." (S27)

### Contributors to This Issue

(Continued from page 94)

scholarship awarded by N.C.C.J. She has done social case work, guidance work and community service, and has taught in college. She has membership in three sociological societies and has contributed to *America*, *Catholic Family*, *Family Digest*, *American Catholic Social Review*, *School and Society*, and is the author of a pamphlet, *Preparation for Marriage*.

### Robert and Helen Cissell

Robert has a B.S. in engineering, and an M.S. in mathematics from Xavier University where he is assistant professor of mathematics. Helen has a B.S. in home economics from Purdue. Contributions have appeared in *Catholic Digest*, *America*, *Torch*, and *Cor*.

### Rev. Vincent Vasey, S.M., M.A., S.T.D.

Father Vasey was introduced in the September issue.

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## BOOK REVIEWS

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ages great changes. We may yet see the reign of Christ triumph. Such is the hope and the goal expressed by the modern popes. "The Church today needs saints, those who will live the life of grace in the world to the full with the single idea of making Christ better known and loved by their fellow men through the example of their lives" (p. 352).

Enthusiasm is necessary to overcome apathy and indifference. This enthusiasm will come only when we understand our importance as individuals in the divine plan for the world. Dr. Greenstock himself states his purpose in writing *Be Ye Perfect*: "If this book serves to call forth a spark of that enthusiasm where before there was indifference and tepidity, it has done all that its author hoped for from it, and it has fulfilled its purpose" (p. 353). He is fundamentally sound in maintaining that Catholic Action is first of all a deep personal spiritual life, lived in and for Christ and also lived for the world. It is playing our full part in the mystical body of Christ. Hence, "radical" Catholic action is the indirect theme of this book. Each must sanctify himself. Enthusiasm for the cause of God is the only remedy for the apathy and indifference of the world.

SISTER MARY ISABEL, S.S.J.

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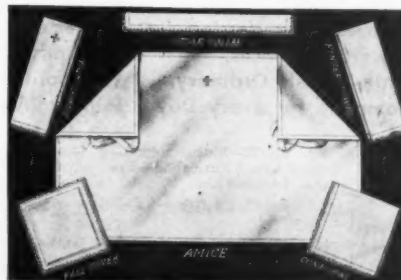
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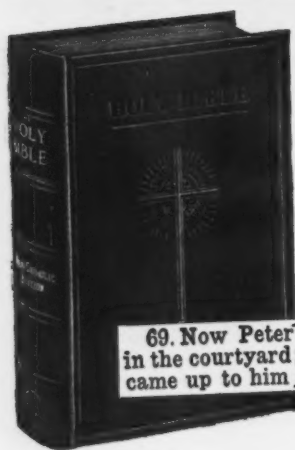
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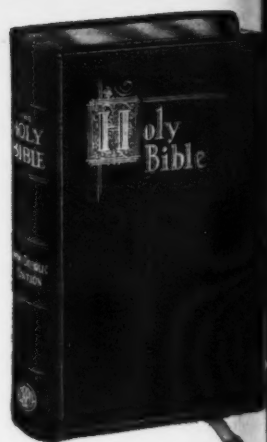
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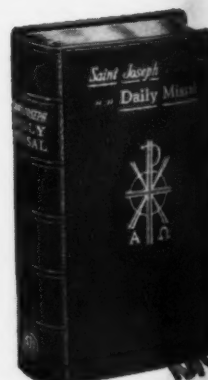
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